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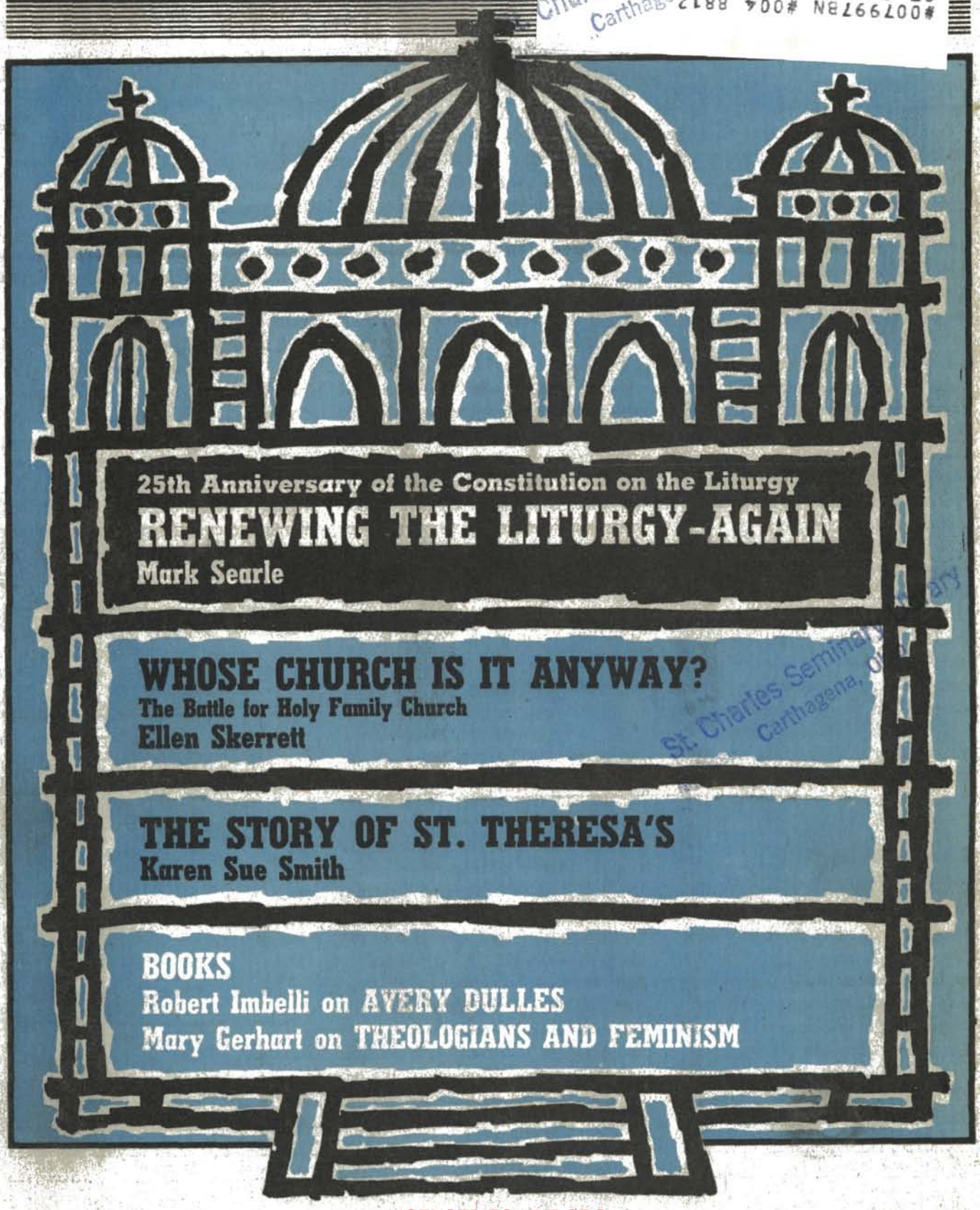

25th Anniversary of the Constitution on the Liturgy

RENEWING THE LITURGY-AGAIN

Mark Searle

WHOSE CHURCH IS IT ANYWAY?

The Battle for Holy Family Church

Ellen Skerrett

THE STORY OF ST. THERESA'S

Karen Sue Smith

BOOKS

Robert Imbelli on AVERY DULLES

Mary Gerhart on THEOLOGIANS AND FEMINISM

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CORRESPONDENCE

Madeline & Ernie

Park Ridge, Ill.

To the Editors: In Madeline's reflections about life with Ernie ["Madeline & Ernie," September 23], Ms. Marget made a perceptive insight: "[Jews carry] a fear of annihilation and a conscious pride in having survived the centuries with dignity and humanity."

As one of the GIs who was in Buchenwald three days after the death camps were liberated, I have often wondered how I would have handled not only the anger but the anxiety had I been Jewish? Would I, like Elie Wiesel, have held God accountable?

But if there is a merciful and just God, there is only one logical conclusion. There must be an eternity. For if there is a compassionate God, the victims of the Holocaust now rest in the bosom of God who chose them for a special destiny. The one to be pitied is the brute who operated the gas chambers.

A marriage which bonds Jew and Catholic offers an unusual challenge. The Catholic shares a belief in everything the Jew believes concerning Scripture. The Jew, in rejecting Christ, is ever conscious of the injury inflicted by the followers of the Jew Christians revere and who died on the cross to redeem all. Forgiveness is not easy to one who knows history and must constantly be reminded that history often repeats itself.

EDWARD F. HALPIN

Church & Dignity

San Francisco, Calif.

To the Editors: I want to raise a question about your editorial "A Better Course" [September 23]. I agree that there is a tension inherent in all interest-group Masses. And I agree that the kind of solution sought in Chicago (and Seattle) is preferable to the sort of thing that happened in New York. But your editorial ignores another issue which is also relevant and needs to be addressed.

For centuries the church's practice and teaching concerning homosexuality have, to a very considerable extent, been based on ignorance, prejudice, hypocrisy, and contempt. It's hard to ignore this, but shouldn't something be said about it? The church is itself responsible for much of the widespread hatred of gay and lesbian people in Western societies and for most of the rationales that excuse violence against them. Even now we find ourselves unable to talk intelligently about these issues in a public way in the church. It was in this context that some honest men and women founded Dignity several years ago. This took some courage, some *faith*. For years now it's grown and flourished throughout the country. In many cities its liturgies are well known for their quality and spirit. Local chapters of Dignity have created opportunities for theological education, counseling and spiritual direction, involvement in ministry, and involvement in projects concerning issues of social justice. Don't these people deserve our gratitude and respect?

Dignity is a national organization. It's made up of real men and women in dozens of different cities. In most cities Dignity was the first and remains the only organization of gay and lesbian Catholics. It has been the main institution providing them an intelligent ministry and it has attracted large numbers of people who care deeply about their faith. Its leaders and its members probably hold views on the subject of sexual morality that are well within the mainstream of current Catholic discussion. The problem is their desire to be honest about it. If we took surveys of the leaders of national organizations of lay Catholics concerning their views on artificial contraception, we would probably have the same sort of problem on our hands. And would we, then, have to turn them out of our buildings? Why do even moderates now have to ban this organization? It's becoming the "Solidarity" of American Catholic gay people. Isn't there, somewhere, also a question of justice here?

ROBERT J. EGAN, S.J.

Outside the pale?

Oakland, Calif.

To the Editors: Your position on the Dignity case in Chicago, in which the cardinal refused to allow Dignity to continue sponsoring its weekly liturgy, is surprising and wrongheaded ["A Better Course," September 23]. You argue that "there is a tension inherent in all interest-group Masses." This vague observation may be true, but it doesn't lead you to conclude that all such Masses, including those at convents or at ethnic churches, should be immediately discontinued. Indeed, it's hard to see how the new arrangement significantly reduces the supposed "tension."

The real reason comes later: "the increasingly critical stance on the part of Dignity's national leaders toward the church's teaching on homosexual practice." Apparently, Dignity's claim that a

(Continued on page 638)

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COMMONWEAL

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The editors are always glad to consider any material for publication, but may we again remind readers that unsolicited manuscripts should be accompanied by a stamped addressed envelope. We regret that we cannot otherwise return such material.

The nonoffensive D word

War, according to Clausewitz, "is a constant case of reciprocal action, the effects of which are mutual." What is true of war is true of preparations for war. Since World War II, every new strategy or weapon developed by one of the superpowers and its allies has been countered with offsetting measures by their opposite. Right now, for example, more than 5 million Warsaw Pact and 5.5 million NATO troops are under arms. The Warsaw Pact countries (with a combined GNP of $3.3 trillion) spend an estimated $344 billion a year on defense, while NATO (combined GNP of $9 trillion) spends an estimated $500 billion. Annual worldwide defense spending is $1 trillion, a vast sum that is otherwise unavailable for productive purposes.

Does this scenario condemn us to ever increasing levels of military spending? Or can this excessive spending be reduced without diminishing each side's sense of security? The prospects are mixed. The two blocs have been discussing "Mutual and Balanced Force Reductions" in Vienna for the past fifteen years, with almost nothing to show for it.

On the other hand, over the past three years new suggestions on both security and spending have come from unexpected sources. In 1986, the Warsaw Pact countries issued the "Budapest Appeal," a comprehensive new proposal on conventional force reductions; the Stockholm Conference on Confidence-and Security-Building Measures, attended by both NATO and the Warsaw Pact members, agreed to reciprocal observations of military exercises and three annual on-site "challenge" inspections of suspicious military activities. In 1987, otherwise most notable for the signing of the INF Treaty, Mikhail Gorbachev, recognizing a persistent concern of NATO countries, spoke of the military asymmetries of NATO and Warsaw Pact forces. He called for "eliminating any elements of inequality...through a reduction on the part of those who are ahead." At the same time, Senator Sam Nunn (D-Ga.) proposed that NATO renounce its policy on the first use of nuclear weapons in exchange for Warsaw Pact willingness to disperse its tank formations and move them away from the central front (see, *F.A.S. Public Interest Report*, February 1988). Earlier this year, Marshal Sergei Akhromeyev, Soviet Chief of Staff, called for a "nonoffensive" (or "nonprovocative") defense. New Conventional Stability Talks are scheduled later this year involving all sixteen NATO and seven Warsaw Pact members. And, perhaps most remarkable, West German Chancellor Helmut Kohl, in his October visit to Moscow, announced that the aim of his visit was "to secure a stable balance of power at a lower level [of armaments], and to create a situation in Europe in which neither side has the capability for launching [a] surprise attack [or] for initiating large-scale offensive action."

On this side of the Atlantic, inventiveness on such matters has produced few

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high-level proponents. Secretary of Defense Frank Carlucci has voiced interest but expressed disappointment that, in his view, little more than rhetoric has so far emerged. In the late, lamentable presidential campaign, both candidates, while praising the INF Treaty and anticipating further reduction of nuclear weapons, spoke of enhancing conventional arms. Neither pointed out the destabilizing effect of developing new, deep-strike weaponry (attack helicopters, highly accurate ground-launched missiles, or ground attack aircraft using "stealth" technologies). Neither acknowledged the large-scale deadliness of some new "conventional" weapons (for example, incendiary aerial mists that when ignited can exhaust the atmosphere over wide areas, killing by asphyxiation those it does not destroy with blast and fire. And finally, neither had the fiscal rectitude to note, as the Congressional Budget Office did this fall, that the weapons already planned for the next five years will cost $175 billion: a 4 percent annual rise in military spending above inflation—an increase the new president will be unable to finance.

Stability in Europe will not be increased if cuts in intermediate-range nuclear forces are offset by beefed-up, deep-strike conventional attack forces. That course would be, in fact, a prescription for futility: every increase in offensive capability only ups the ante to which an adversary feels duty bound to respond and increases the financial burden on both. That is what raises questions about the prudence, if not the sanity, of the planning that is now in place. And that is why there is increased talk on both sides about "nonoffensive defense."

Nonoffensive or nonprovocative defense does not refer only to particular "defensive" weapons or even groups of such weapons. Most weapons in themselves can be used for either offensive or defensive purposes. What is crucial for a nonoffensive defense is the configuration, not only of specific weapons but also of the tactics, placement, training, force sizes, and doctrines that dictate their use.

The *Bulletin of the Atomic Scientists* (September 1988), recently examined a number of such defensive plans and their components. Though the proposals vary, there are some common elements: a disengagement zone along the NATO-Warsaw Pact front; a change in present attack and counterattack strategies that call for deep penetration into an opponent's territory; a moving back of major ammunition and fuel depots; a reduction in the number of tanks and armored transport vehicles; the emplacement of defense barriers and electronic sensors to detect movements of intruders; the mutual inspection and verification of compliance; the eventual preponderance on both sides of defensive rather than offensive capabilities. Robert Neild and Andres Boserup have defined the concept succinctly: "A defensive or nonoffensive force posture is designed to fight in a defensive mode, to take full advantage of the possibilities offered by that mode of fighting, and to have a minimum offensive capability" (*World Policy Journal*, Fall 1987).

Nonoffensive defense seeks to reduce systematically and reciprocally the threat of being attacked by lowering the probable payoff for an assault attack, while reducing the offensive threat to an adversary. This requires greatly diminishing offensive strike capability while enhancing defensive abilities. Putting such strategies in place would not rest on mutual trust at the outset, but on known, observable military *capabilities*; eventually, however, the shift could relax specifically war-related tensions between the two sides and lead to the evolution of new ways of resolving conflict.

Initially, new defensive systems would be expensive to develop, would need to be proven, and would require a wide-ranging political consensus for their implementation. For example, one issue for NATO is whether Bonn would be willing to place a series of defensive barriers along its border with East Germany, with which it eventually hopes to be reunited. Finally, in order to succeed, a defensive doctrine must not be hastily conceived. A recent instance is President Reagan's SDI; here a defensive weapons system in the service of offensive weapons threatens to become a further destabilizing and provocative weapons system.

Despite these challenges, movement does seem to be taking place in the imagination of certain military and political leaders. They recognize that a further conventional arms buildup could decrease stability while inhibiting the economic growth they desire. Obviously, this movement is not taking place in a political or economic vacuum. The change in relations between the two Germanies, Secretary General Gorbachev's focus on the Soviet Union's internal economic problems, new trade and financial relationships between Western and Eastern blocs—these and other factors have created an atmosphere that encourages further departures from congealed Cold War attitudes. Initially, the reluctance of some in the West to endorse the INF Treaty was largely caused by the absence of movement on conventional weapons. Even a non-nuclear World War III in Europe would create a vast graveyard, so that some NATO thinkers prefer to keep war less "thinkable" by continuing to rely on the still greater horror presented by the prospect of using planet-threatening nuclear warfare. Nonoffensive defense is meant to take account of such fears.

Those taking a lead in this area realize that a shift to a more defensive posture will have to be a gradual one, and must depend on agreements that maintain stability as present forces are being reduced. The success of the INF Treaty, despite its inherent limitations, demonstrated the possibility of eliminating entire classes of weapons. It also established mutually-agreed-on verification procedures for monitoring compliance. This represents a useful precedent.

Clausewitz can be turned upside down—at least as an imaginative exercise. If he is right that war is a cause of constant reciprocal action, then building up measures of trust ought to reduce the incentives to war, and over the long term lead to a more peaceful world. Yes, disputes will always be with us. But in a world fast becoming smaller and more interconnected, settling them by the traditional methods and formulas has become nearly suicidal in practice and will bankrupt us all in the preparation. Imagining a nonoffensive defense is an important option in rethinking how best to achieve the security that all nations need.

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GORBACHEV'S GAMBLE

VOTING OUT THE FOOT DRAGGERS

Mikhail Gorbachev's dramatic power play at the top of the Communist party hierarchy in late September left at least one question unanswered: Why did he do it so suddenly? While the possibility that his opponents had attempted a palace coup cannot be ruled out, the absence at the time of the man most likely to lead it, Yegor Ligachev, makes such an explanation unlikely. Moreover, both Ligachev and his purported ally, Victor Chebrikov, remain members of the Politburo albeit with new, less powerful portfolios. On the whole, the changes seemed less a purge of opposition losers than a house-cleaning of superannuated holdovers from the Brezhnev years, and a chance to consolidate power by replacing them with his own candidates. But why the urgency?

The answer may be related to the implementation of the reform of the political system outlined at the Nineteenth Party Conference in June. These reforms are now at a critical juncture as foes and supporters of restructuring struggle to ensure that their candidates are elected to key positions at the grassroots level of Soviet politics. The outcome may determine the fate of *perestroika*. For those at the local level who needed reassurance that they were backing the right man, Gorbachev's message was clear: Don't bet against me.

To understand the importance of the changes at the top, we need to better understand what is happening at the bottom. The June conference marked a watershed in Gorbachev's efforts to reconstruct the Soviet system. The focus of reform shifted from economics to politics. The reason is not hard to find. In a speech to the Central Committee in February, the frustrated Soviet leader had made no secret of his impatience with the "footdragging" encountered in the implementation of the economic reform package adopted in June 1987. Singled out as the source of resistance to the reforms were those in the state bureaucracy and party apparatus who stood to lose the most from changes in the status quo.

If the fault lay with those doing the implementing, the remedy was clear: replace the foot draggers. This in turn meant replacing those who put them there, not only at the top, but locally as well. At some point before his February speech, Gorbachev seems to have concluded that economic reconstruction without a comprehensive reform of the political system would be impossible.

In the context of the evolution of the Soviet political system over the past sixty years, the proposals considered (and, for the most part, adopted) at the Nineteenth Conference were dramatic. The most concrete changes concerned the elected legislative councils, known as soviets, including the national parliament, the Supreme Soviet. In theory, all executive and administrative personnel are appointed by and accountable to these elected representatives. In practice, it is the other way round: the elected deputies have long been dominated by the bureaucrats, who, with the help of the party, have turned the meetings of these legislatures into a ritual for the ratification of decisions already made. Suffice it to say that all votes in the 1500-member Supreme Soviet since the 1930s have been unanimous.

Gorbachev proposes to change all this at each level of government by reasserting the authority of elected representatives over administrators. If bureaucracy is the disease, then a dose of democracy is to be the cure. Deputies are to be chosen in elections which will be contested and for which nominations are to be "unrestricted." The practice of nominating deputies according to pre-arranged norms established by the party will come to an end. Once elected, deputies will choose their executive officers from among more than one candidate and by secret ballot. Such personnel may no longer hold elected office simultaneously. Terms of office will be limited to two, five-year terms. Potentially most important, each legislative body will choose from among its members a smaller group of elected representatives whose full-time job it will be to monitor the work of the bureaucrats.

What about the local party organizations? As things stand now, the party has become the political handmaiden of the bureaucrats. Normally, the local party chairman is a member of the executive committee, if not its chair. Those sitting on the executive committee and holding administrative positions are overwhelmingly drawn from party ranks. The party holds the controlling hand in the nomination and election of deputies, thereby ensuring a compliant audience for executive decisions.

Generally speaking, the party's interference in governmental affairs has been so pervasive that most Western analysts have written off the possibility of meaningful governmental reform in the Soviet Union. Real reform would require a reduction in the party's role. This is precisely what Gorbachev has proposed. In addition to lowering the members of the party "apparent" by more than a third, he would curb their control over patronage and "demarcate" the functions of party and state organizations.

On the other hand, Gorbachev's proposal that the first secretary of the party be automatically nominated as the chairman of the new, permanently functioning legislative body seemed to contradict his efforts at ending party interference in governmental affairs. Such a judgment may be premature. By allying the leadership of the party with the elected legislative representatives, Gorbachev's aim is to increase the authority of the legislative councils in their struggle with the bureaucrats, and to shift the balance of power from the executive to the legislative institutions of government.

Will Gorbachev's proposed reorganization of the government work? The answer depends on who will head the party organizations from below. In this context, the elections cur-

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rently underway in the primary party organizations, to be followed by elections to higher organs over the next two months, are pivotal. As a result of decisions made at the Nineteenth Conference, these elections of party leaders are the most democratic in recent party history. Competitive candidacies, nominations from below, secret balloting, and two-term limits have been instituted to ensure a degree of choice unthinkable even a year ago.

Gorbachev's gamble is that those now being elected at the grassroots level will be supporters of his reconstruction policies. Not surprisingly, he has actively campaigned for those policies, suggesting, none too subtly, that length of service ought not to be a criterion favoring re-election. In this context, Gorbachev's consolidation of power at the top may come to be seen as the visible portion of a less dramatic, but perhaps more profound, struggle now going on below. However, to the extent that the elections are democratic, there is the risk of actually losing. If those hostile to reform are elected, then the rest of Gorbachev's political reforms will be vitiated, the bureaucrats will breathe more easily, and the "footdragging" will continue.

JEFFREY W. HAHN

Jeffrey W. Hahn is a professor of political science at Villanova University. He is the author of Soviet Grassroots: Citizen Participation in Local Government *(Princeton).*

REPORT FROM VENEZUELA

POLITICS OF THE PROBABLE

NO SAVIOR IN SIGHT

Venezuela's charismatic ex-president, Carlos Andres Pérez, who is currently leading the polls for the presidential elections to be held in December, has raised expectations across the political spectrum. For some, Pérez, as a statesman and a prominent third-world spokesman, will be able to draw the United States into a new relationship with Latin America based on mutual respect and in keeping with the tradition of the New Deal and the New Frontier.

For others, Pérez's "anti-imperialist" credentials were proven when as president he provided Sandinista insurgents with massive aid which was instrumental in their triumph in 1979. Many ex-Venezuelan guerrillas from the 1960s (including a former presidential candidate) are backing Pérez. Even Fidel Castro allegedly has stated that "his vote" will go to Pérez.

For many Europeans, Pérez—a prominent member of the Socialist International (SI)—will move Venezuela away from U.S. influence and establish firmer political and commercial ties with Europe, especially Spain, France, and Germany, where ruling and former ruling parties belong to the SI. Furthermore, this argument goes, Pérez's prestige in Latin America will serve to effect a continental realignment in favor of Europe.

Are any of these scenarios real possibilities?

All three views of Pérez's leadership potential contain elements of truth, while reflecting contradictions of his foreign-policy positions. In fact, it is doubtful that Pérez, if re-elected, will be able to fulfill the heightened expectations his most fervent supporters have for a realignment of Venezuela's foreign policy.

When Pérez was president in the midst of the energy crisis of the 1970s, Venezuela's bargaining position was enhanced by the insistence of some OPEC countries that oil be used as a "political arm" to force concessions from the developed nations. Pérez, in his call for a New World Economic Order (NWEO), was also able to rely on the sympathetic ear of President Jimmy Carter. But Pérez was ultimately unable to parlay his NWEO rhetoric into concrete programs in favor of the third world. Pérez's adversaries at home scoffed at the NWEO and criticized him for overestimating the limited influence a small, third-world country like Venezuela could have.

It is unlikely that, at the helm of a more economically vulnerable Venezuela, Pérez will now be able to catapult his nation onto the world stage and reactivate interest in the NWEO. In negotiating with the U.S., Pérez will be too absorbed in opposing restrictions on Venezuelan oil and other exports to win over the State Department to novel and costly schemes of international cooperation.

Pérez is also unlikely to follow a confrontational course with the U.S., as his leftist supporters favor. For example, he will not go as far as Peru's Alan García in reducing to a bare minimum repayments of foreign loans. Nor is he likely to support a third-world debt moratorium. Despite his flair for the dramatic, Pérez is essentially a pragmatist who avoids showdowns whenever possible.

While Pérez's call for a NWEO certainly will not lead to a new "Marshall Plan" for underdeveloped nations, it may be effective in helping to unite third-world countries behind a multilateral approach to foreign debt. Latin American governments are increasingly receptive to this strategy, less from a genuine commitment to third-world solidarity than from the realization that their loans are simply unpayable, and that commercial banks, in any case, are not about to extend new credits.

Pérez's lead at the polls is as much a commentary on the ineffectiveness of his opponents as it is on his own charisma. Public opinion surveys show him with a ten-point advantage over his nearest rival of the conservative COPEI party, Eduardo Fernández, who has failed to come up with concrete alternatives to the policies advocated by Pérez. Fernández attacks Pérez for his exaggerated activism, but has yet to announce what course he would follow on matters of national concern, such as the foreign debt. At the other extreme, the splintered Venezuelan left has forfeited potential support by putting up several candidates just as it did in previous presidential contests when its combined vote was limited to about 8 percent.

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Pérez's opponents have cleverly exploited the issue of corruption and abuse of government authority in the hope of wresting votes from his party, the ruling Democratic Action party. Over the last two years, the government has been racked by a series of scandals involving the attorney general, the ministry of defense, a secret parapolice force, and the state-run aluminum industry. Pérez has come to the defense of fellow party leaders accused of wrongdoing and has failed to speak out vigorously for impartial investigations. His own record is tainted by a scandal in which he was absolved by only one vote in the national congress. The government's inability to control the booming cocaine trade from neighboring Colombia is also a major problem. The possibility that corruption coupled with international drug smuggling will lead to the "Colombianization" of Venezuela is frequently raised. Although that fear is exaggerated, the fact that rampant corruption in Venezuela has eroded public confidence in democratic government will leave it vulnerable to coup attempts. Certainly governments plagued by internal corruption are not in a good position to play an international leadership role. Those who see Pérez as a third-world savior would do well to examine his domestic policies in order to place his international initiatives in proper perspective.

STEVE ELLNER

Steve Ellner's articles on Latin American politics have appeared in Commonweal, The Progressive, *the* New York Times, *the* Los Angeles Times, *and in numerous professional journals. He is the author of* Venezuela's Movimiento al Socialismo: From Guerrilla Defeat to Innovative Politics *(Duke University).*

OF SEVERAL MINDS John Garvey

STANDING IN FOR JESUS

GENDER & RELIGIOUS SYMBOLS

There are lots of reasons not to write about the ordination of women: it has been done to death, people have hardened opinions on both sides of the question, and you can lose friends (though no one loses a good friend over a subject like this) by taking a position either way. There are, however, some important issues the question touches, and they go beyond the question itself.

Neither the Orthodox church, to which I belong, nor the Roman Catholic church ordains women. The reasons advanced for this position often sound thin and unconvincing. The question for people in both of these very traditional churches is whether the ordination of women is a matter of church discipline, which could conceivably be changed (in Orthodoxy, a parallel would be the institution of a married episcopacy, or in Roman Catholicism, a married priesthood), or something deeper than that, something with almost the status of doctrine or dogma. A male priesthood is usually defended as if the latter were true. The defense points to the fact that Jesus was a male and, as important as women plainly were in the life of the earliest Christian communities, the priestly roles were confined to men, and have remained that way ever since.

This is met with the argument that Jesus was a Jew who died at the age of thirty-three, and therefore aging Gentiles can't play the part; another counter is that this makes gender too central to being Christlike, and consigns women to a second-class role within the church. Neither of these arguments should be dismissed as easily as they have been by some who oppose the ordination of women. On the other hand, both are, I think, insufficient. So is the argument that people who feel a strong call to ministry should, on that account, be ordained; and the flawed thinking here involves male as well as female ministry.

The argument that aging Gentiles cannot be priests is, of course, a light way to suggest that gender is overemphasized by defenders of a male priesthood. One implication is that the priest somehow stands in for Jesus, plays his part during the liturgy, and that this is the major reason for the male priesthood. That argument has in fact been advanced by some defenders of an exclusively male priesthood.

The idea of the priest as a kind of consecrated actor is theologically problematic; it is not the priest, but the Holy Spirit—the "least gendered" member of the Trinity—who transforms bread and wine. If it were only a superficial physical resemblance that made male priesthood a symbol that matters, the argument that an overweight Irishman of seventy is an inappropriate celebrant would hold water. If the only point of male priesthood involves genitalia—if that is all the symbol of maleness means—it is certainly a limited, and limiting, and oppressive thing.

Here an important questions rises: isn't it the job of Christianity to break through precisely those symbolic limitations? Only if they exist primarily as limitations, not as signs that might lead us somewhere. It could be that ours isn't the age to make lasting decisions in this area.

What about the charge that an exclusively male priesthood makes women second-class citizens in the church? First-class citizenship in the church is an obscene notion, and to the extent that priesthood is a form of status or power, no one should be ordained, male or female. For years too many priests expected a certain honor to be shown them; in recent years this has dimmed down into a kind of whine that asks only that priests be treated as "professionals," like doctors or lawyers. The existence of people like this is a much greater problem for the church than the question of whether or not women should be ordained.

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What of those who believe that they have been "called" to the priesthood, and because of gender cannot answer the call? I expect that what I say here will irritate a lot of people on both sides of the question, but, as Martin Luther apparently did not say, "Here I stand, I can do no other." Anyone who feels called to the priesthood, male or female, should examine himself or herself deeply, and go have a good long talk with a wise old monk (preferably one who has not been ordained) or nun. In the early church the "vocation" was a call from the local community or the bishop, and had nothing to do with any divine urging. The earliest monks resisted ordination as something that would interfere with their life of prayer, and were often chosen as priests and bishops against their will. Too many priests and ministers I have met have a need to be needed, a disease that can seem to those afflicted with it like a selfless desire to serve others. (One way to know it is a disease: they resent it when they are not, in fact, needed.) In any case, while the community does need to set some people aside to preside over the celebration of the sacraments, and they should be of good and generous character, the Christian vocation is one that comes with baptism, not holy orders.

I would suggest, very tentatively, that a male priesthood involves the same symbolism that is involved in the biblical view of God as Father; and this is not mere patriarchy—or maybe I should say that patriarchy is not mere, not simply a matter of politics and oppression, but involves symbols and resonances about which our age is tone-deaf, and which other ages have abused. The abuse of important signs and symbols is a symptom of the Fall, but it is not a reason to jettison them, in order to replace them with another culturally limited set of symbols that will then be abused in entirely new ways.

If the biblical language regarding God is merely a socially conditioned reflection of a patriarchal culture, then there is nothing particularly wrong with trying to change it. But if there is an important symbolic difference between calling God "Father" and calling God "Mother" or "Parent," it should at least be noted. The symbols are not simply interchangeable. Let me mention only a couple of differences that come to mind in calling God Father or Mother.

The metaphors surrounding God as Mother are those of fecundity—like the earth giving birth to manifold forms of life—and recurrence, cyclical return, and shared physical nature. God as Father is more difficult: a father does not have the same obvious biological continuity with a child, nor as clear a place in the child's early emotional universe. It could be that to speak of God as Mother is to speak of a God whose universe has no beginning or end, but is recurrent, a God whose relationship with creation is one of unbroken continuity, with creation something like heat rising from fire, or mist from a plain. It is not for nothing that we speak of Mother Earth. The belief in God as Father, however, may be more consistent with the belief that God created the universe from nothing, that the nature of God is radically other. The father is in some sense connected and at the same time an outsider. There is also the fact that in otherwise matriarchal societies, some priestly roles have been reserved to men. It is too easy to see this as a question of men trying to preserve power over women (especially in those matrilineal pueblo societies where a woman holds the primary property rights, and divorces her husband by putting his belongings outside the door). The symbolic nature of gender matters in ritual.

It will seem from the above that I oppose women's ordination. That isn't quite right. I do not believe it is the most important issue facing Christians. Nor do I deny that many Christian traditions have been based on, or at least profoundly affected by, oppressive cultural factors. I do not believe that an exclusively male priesthood is only a product of those factors, but it certainly has been affected by them. If a change comes about eventually, it should not come about, as it did in the Episcopal church, by a majority vote. Ancient tradition should not be dealt with so politically. I do think the symbolism of gender is more than merely genital, and that our age is so tone-deaf to symbols of any sort, and so willing to put its faith in an essentially political interpretation of areas of understanding that do not necessarily yield their deepest treasures to that kind of forced entry, that ours is perhaps not the age to institute the change. Our work is to see that priesthood is a limited, if essential, service to the church; whether or not it is limited to men, it should never be seen as a form of power. To the extent that it is, it is unChristian. To the extent that priests act as if the priesthood were a form of power, they should be forgiven.

JOHN GARVEY

Since this is my week for swimming against the tide, I might as well go all the way and give my views on Matthew Fox.

Perhaps the saddest thing about the silencing of Matthew Fox is that some people may be led to take him seriously. For some years now he has been serving up versions of mysticism so diluted as to be positively homeopathic, and he is arguably as unorthodox as his critics say he is. It isn't any of my business, but why silence him? Instead, why not let bishops be bishops? Let his local bishop say, "He may be a nice fellow and his work is no doubt interesting to people raised on television, but what he is saying departs radically from the tradition it is my job to hand on, and can't be called Catholic." The bishop could follow this with a bill of particulars, drawn from Fox's work. (Reading such titles as, *On Becoming a Musical Mystical Bear* and *Whee! We, Whee All the Way Home* would be a difficult chore for the bishop or the unfortunate person assigned to the task, but sometimes one must suffer for the faith.) Silencing Fox places him in good company, something he was too quick to notice himself, and makes his work look impressively subversive, rather than silly.

J.G.

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RENEWING THE LITURGY-AGAIN

'A' FOR THE COUNCIL, 'C' FOR THE CHURCH

MARK SEARLE

Published twenty-five years ago this December 4, *Sacrosanctum concilium* was the first document issued by Vatican II. Of all the constitutions, decrees, and declarations of the council, *The Constitution on the Sacred Liturgy* has had the most direct and dramatic impact on the life of the church. The reform of the liturgy, especially the way in which Mass is celebrated, touched the lives of ordinary Catholics in the most concrete and far-reaching way. Many rejoiced at joining in a Mass said in their own language by a priest whose face and gestures they could clearly see. A minority continue to feel that essentials have been lost, although the rote and ritualistic performance of so many preconciliar Masses seems to have faded from memory.

After twenty-five years, the reform, though still incomplete, is now the norm. Even so, many essential aspects of the renewed liturgy elude our practice and the hope of the council: "In order that the sacred liturgy may produce its full effect, it is necessary that the faithful come to it with proper dispositions, that their thoughts match their words, and that they cooperate with divine grace lest they receive it in vain. Pastors of souls must therefore realize that, when the liturgy is celebrated, more is required than the mere observance of the laws governing valid and licit celebration. It is their duty also to ensure that the faithful take part knowingly, actively, and fruitfully."

In celebrating this twenty-fifth anniversary, the editors invited Mark Searle to reflect on the document, to assess our failures and achievements in implementing it, and to point to areas where continuing renewal is needed.

THE EDITORS

MARK SEARLE, *an associate professor of liturgy at the University of Notre Dame, is currently on sabbatical in the Netherlands.*

Twenty-five years after its promulgation, *Sacrosanctum concilium*, like many historic documents, is often cited but seldom studied. That is unfortunate, for the *Liturgy Constitution* (*LC*) not merely authorizes our present practices; it also supplies a corrective for most of what is still wrong with our liturgy. Much of what it first told us in 1963, a quarter century ago, is still not widely understood or fully implemented.

GAINS & LOSSES

Admittedly, the constitution was from the start a very uneven document. On the surface, it is a curious mix of broad vision and almost picayune detail (such as the directive removing the canonical "Hour" of Prime from the Divine Office). More serious, its commitment to continuity was not always accompanied by any adequate discrimination of the means by which continuity should be assured. The result was the juxtaposition in the document of irreconcilable demands. Paragraph 36, for example, mandates the continued use of Latin but prepares the way for its passing. Paragraph 114 directs that the heritage of "sacred music" be "preserved and fostered," even though most of this music could not meet the constitution's own criteria (including those laid down in the same paragraph!). These inconsistencies in the constitution created great practical difficulties for those entrusted with the work of revising the liturgy. It left the way open for the often scurrilous attacks not only on the reformed rites but on the members of the Concilium and on Paul VI himself.

Nevertheless, whatever its weaknesses, and whatever the admitted shortcomings of some of the revised rites, the *LC* is responsible for the remarkable transformation of the church's worship life that we have witnessed in the past twenty-five years. There are few, surely, who would not rejoice at the resulting exposure of Catholic Christians to the Scriptures on a scale hitherto unknown. Some have criticized the new lectionary's use of the Hebrew Scriptures and the particular editing of some of the passages selected, but the provision of such a vastly expanded repertoire of biblical readings, and the deci-

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sion to have them proclaimed in the vernacular, have had a major and irreversible impact on Catholic life. Similarly, the retrieval of the liturgical year from its previous domination by feasts of saints, minor and major, mythical or real, has redirected attention, especially on Sundays, to sustained reflection on more central religious truths. So also with the return of the prayer of the People of God to their own languages; the restoration of a genuine process of Christian initiation for adults culminating in the Easter sacraments; the successful encouragement of more frequent Communion; the making available of both bread and wine at Communion; the active engagement of the assembly in the rites, and the development of other ministries and functions alongside that of the presider—all must be counted as achievements of major significance in the life of the church.

One complaint commonly lodged against the *LC*, and even more commonly against those responsible for implementing it, is that we have been left with a symbolically impoverished liturgy, bereft of the sense of mystery. The truth is rather that the *LC* brought about a reconfiguring of the liturgy's symbolic dimension, thereby creating a shift in the way the "mystery" was to be perceived. In the Mass, for example, practices such as stationing the presider with his back to the assembly, reciting the Canon in silence, performing multiple signs of the cross, and ending it all with the "Last Gospel" (to name just a few) have admittedly been done away with. It is hard to say, however, exactly what these usages had symbolized, what spiritual meaning they had conveyed: mystification, perhaps, but not mystery.

Through its reforms the *LC* set out to create rituals that would recover the real presence of Christ in the Word and in the assembly itself, alongside the established sacramentality of the ordained priest and the eucharistic species (par. 7). It was because the church's awareness of Christ's presence in the liturgy had become so narrowed, and because the church wished to restore the symbolic plenitude of such sacramental signs as the assembly, the Word, the altar, and the ministries, that the *LC* ordered the rites and language of the Mass to be revised.

RISKY BUSINESS

Time has shown what an enormously risky undertaking it was to attempt a wholesale reform of the church's life of worship. (Pius XII had established a commission of cardinals to consider a general reform of the liturgy, but then thought better of it!) To succeed, the reform would have to be accompanied by an unparalleled educational effort, targeted especially at the clergy in whose hands the success of the reform clearly lay. The *LC* (par. 14-20) mandated such a program, and it provided a biblical-theological rationale along with its directives for reform. There was also the expectation that the reformed rites, which were to be "within the people's powers of comprehension and should normally not require much explanation" (par. 34), would speak for themselves.

In retrospect, one wonders whether the problems of reception were taken seriously enough. Few even raised the question directly at the time. One who did was Romano Guardini. A couple of months after the promulgation of the *LC*, he wrote his famous open letter to the German liturgical congress at Mainz in 1964: "The question is whether the wonderful opportunities now open to the liturgy will achieve their full realization; whether we shall be satisfied with just removing anomalies, taking new situations into account, giving better instructions on the meaning of ceremonies and liturgical vessels or whether we shall relearn a forgotten way of doing things and recapture lost attitudes."

By this, Guardini meant recovering in the church at large a capacity for what he called "the liturgical act" or "liturgical-symbolic" actions: a capacity for uttering and understanding words and gestures in such a way as to recognize them as corporal expressions of spiritual realities; and above all, to recognize in them the reality of Christ's presence among and to his people. It is probably not unfair to say that, despite the enormous educational effort that accompanied the "new liturgy," it rarely achieved the depth which Guardini warned was necessary: that of relearning a forgotten way of doing things and recapturing lost attitudes. So the new rites came into use in a church whose people were not attuned to them and whose buildings and music were designed on the basis of a different theology and a different conception of church.

Fortunately, the experience of the Rite for the Christian Initiation of Adults (RCIA) is beginning to bring home to us what anyone familiar with patristic baptismal catechesis should have known from the start, namely, that understanding the liturgy is not a matter of simplified rites and intelligible explanations, but of conversion sustained by evangelization, catechesis, and ongoing enrichment in our grasp of the core mysteries of our religion: God, Trinity, creation, salvation.... To launch the new liturgy in a church without such a process in place was indeed an enormous risk.

HOPES & VISIONS

Why was it taken? In approving the reform program outlined in the *LC*, the bishops were neither succumbing to pressure from "liturgists" nor merely engaging in a little *aggiornamento*. The opening paragraph of the *LC* suggests that to vote for reform was to take a practical step toward realizing the overall purpose of Vatican II, the deepening and broadening of the Christian sense of a collective identity and mission. To this end, the council made it clear—even in the somewhat ungainly shape of the document—that it was set on changing not only the way Catholics *did* the liturgy, but the way we *thought* about the liturgy, and thus the way we thought about ourselves as church. If the new liturgy could not presuppose a conversion of mind and heart, it was hoped it might provoke one by calling Catholic Christians back to the basics of their common life in Christ.

And so, to a church largely conditioned by a fragmented view of the Christian life deriving from the catechism and from a devotional life that was, by and large, only peripherally

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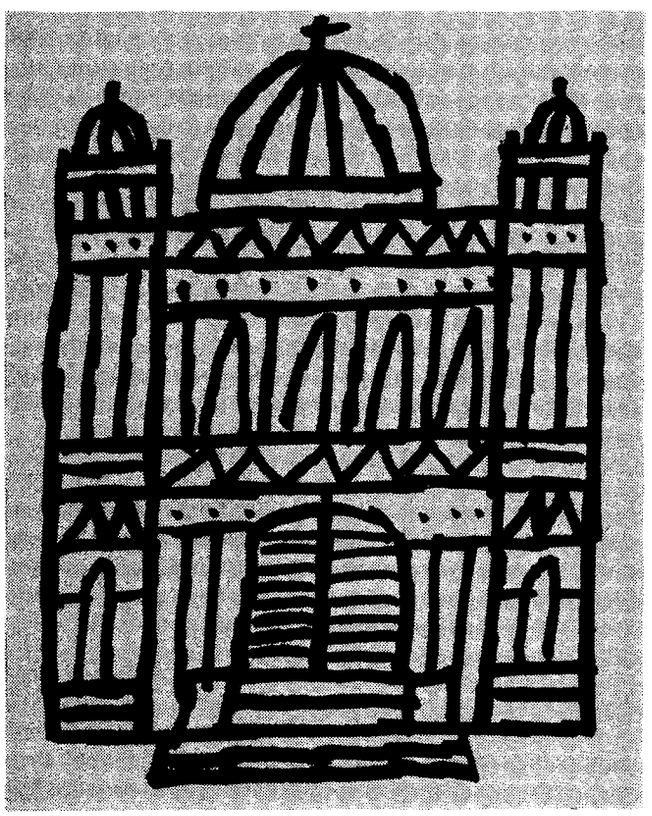
related to the central mysteries of faith, the *LC* proposed a total vision of the sweep of salvation history and a richer, more integrated vision of the mystery of the church (par. 5-8, especially). These two visions meet in the figure of the contemporary church as itself a sacrament: a visible sign of the hidden presence and liberating action of God in human history. The fuller implication of this approach to the church in the *Liturgy Constitution* would later be worked out in *Lumen gentium* (*the Dogmatic Constitution on the Church*), but not until the preparatory commission's draft of a constitution on the church had been rejected by the council as incompatible with the perspectives first adopted in *Sacrosanctum concilium*.

It is this liturgically based vision of the church as a sacramental realization of the history of salvation—a church which is the whole body of the faithful before it is differentiated into roles and functions—that underlies the legislative sections of the *LC*. For the work of the liturgy engages the church at the deepest level of its collective identity as Body of Christ, where it is already and irreversibly one and holy in the Spirit of Christ. In other words, liturgical celebration is a participation in the very life and activity of the triune God, representing and accomplishing the outreach of God toward creation and return of creation to God in Christ by the action of the Holy Spirit. "Christ indeed always associates the church with himself in the truly great work of giving praise to God and of making people holy" (par. 7). One wishes the constitution had said a little more on the role of the Spirit in the liturgy and the life of the church; nevertheless, it is clear that the reform rests on a strongly trinitarian account of the economy of salvation.



THE LOCAL CHURCH

It is also significant that the church is itself redefined in terms of its concrete realizations in local assemblies of the faithful: "The church most fully reveals herself when a full complement of God's holy people, united in prayer and in a common liturgical service (especially the Eucharist) exercise a thorough and active participation at the very altar where the bishop presides in the company of his priests and other assistants" (par.41).

And the same is true of parish assemblies, "for in a certain way they represent the visible church as it is established throughout the world" (par. 42). It is in the structured liturgical assembly that the trinitarian economy of salvation is most visibly worked out. It is thus, preeminently though not exclusively, in parish life that Vatican II's close identification of sanctification, worship, and social relations must be read: "The purpose of the sacraments is to sanctify people, to build up the Body of Christ, and finally, to give worship to God" (par. 59). In other words, God is not worshiped except when people are drawn into the divine life, and neither worship nor sanctification is authentic unless the divine purpose for the reintegration of the human race is thereby furthered. The celebration of the sacraments calls the community to recognize and live out the sacramentality of all aspects of its life. Neither the worship of God nor sanctifying participation in the divine life occurs outside history, or without reference to it, as it unfolds, indivisibly secular and sacred, in the interminable hubbub of the human race.

This same sense of the concreteness of the church as a communion of churches, each gathering into one the faithful of its own region and culture, also underlay two other major innovations in the *Liturgy Constitution*: (1) the formal embrace of the principle of cultural adaptation (and hence of cultural pluralism within the Roman communion) and (2) the first move to establish episcopal conferences. These were later endorsed by *Lumen gentium*, but were first suggested here in the form of "competent territorial bodies of bishops, legitimately established" (par. 22, 2). Needless to say, the hostility shown in certain quarters in Rome to both these developments has complicated episcopal leadership in liturgical matters, as it has in other areas of church life and discipline.

Nonetheless, these basic theological perspectives found in the *LC* set the tone and provided direction for the other three "pillars" of Vatican II, the later constitutions on the church (*Lumen gentium*), on divine revelation (*Dei verbum*) and on the church in the world (*Gaudium et spes*). The same principles, further elaborated in these later documents, also provide the key to a proper understanding and implementation of the liturgical reform. Unfortunately, while *Lumen gentium* and *Dei verbum* both contributed mightily to developing the theology of the church and of the sacramental economy, *Gaudium et spes* failed even to mention the church's sacramental and liturgical life. This omission meant that a sense of the intrinsic link between liturgy and social action, so characteristic of the American liturgical movement, was largely lost in the post-conciliar period.

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EFFECTIVE SIGNS

The council's failure to underline this connection had the effect of eroding one significant goal of the liturgical reform: the whole notion of participation, which needed, and still needs, a much deeper and broader application. In general, liturgical practice reveals a widespread failure to grasp the *theological* import of the concept of participation. In part, this may be the result of the very process of introducing changes which, despite the catechetical effort led by Paul VI himself, tended to focus popular attention on the practical aspects of liturgical change rather than on the mystery at the heart of the liturgical event. The profound spiritual meaning of liturgical participation was overshadowed by the problem of how to get everybody to join in the singing.

Consequently, as liturgical reforms were introduced, there was a great deal of pulpit rhetoric about "building community," but too little appreciation of the fact that the community (or, better, "communion") is something already given in baptism. That already existing communion in Christ and the Spirit (a communion of life into which baptism admits us) is both the source of the possibility of *any* liturgical celebration and something which continually seeks adequate expression in the structures and lifestyle of the local community. Thus, liturgical participation is more than just "joining in": it is first and foremost a conscious and willed participation in the acting out of the relationship of Christ to the Father, expressed in worship of God and the sanctification of human beings, both of which are inseparable dimensions of the Paschal mystery of self-sacrificial submission to the will of God. It is for this reason that the council encouraged all the faithful "to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes." Not that these things *of themselves* constitute the "active participation" the council had in mind, but that they are intended to "promote" it (par. 30) as effective signs of this inner mystery.

Thus the "grammar" of the rite, and the texts and actions which it governs, were intended to rehearse the faithful in that mystery which is Christ among us. And of that inner mystery the gathered church itself is the outward sign, the basic sacrament of which all sacramental rites are articulations. This puts the responsibility on the parish to become an adequate sign of the presence of God-in-Christ both for itself and for the larger society. That is why paragraph 59, as we noted, refuses to separate the sanctifying action of the sacraments from their social dimensions, from the upbuilding of the Body of Christ. The directive that all distinctions of persons, other than those based on liturgical functions and sacred orders, be banished from the liturgy (par.32) was at least a start toward more clearly manifesting the sacramentality of the gathered people of God, even if it does fall short of St. Paul's "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

Some sense of eschatological tension might have been helpful. Instead the *LC* tends to speak in terms of already realized eschatology ("by way of foretaste we share in the heavenly liturgy") and thus to ignore the ethical imperatives implied in the gap experienced, both in liturgy and in life, between the "already" and the "not yet." Any critical function the liturgy might play vis-à-vis the life of the church (and vice-versa) is overlooked.

GOALS & LIMITS

Any serious assessment of the *LC* will have to judge its effectiveness against the goals that it set for itself. Those goals were precisely the same as the goals of the liturgical movement: *not* liturgical change as such, but the transformation of the faithful through conscious participation in the redemptive work of Christ represented in the sacred mysteries. That was why, at its best, the liturgical movement was also an ascetical movement, a return to the sources of the common spiritual life.

The liturgical movement, however, despite the tireless efforts of Virgil Michel and his successors in this country, had only limited impact in the English-speaking world. As a result, we were ill-prepared for the reforms when they came. This lack of preparation manifested itself not so much in opposition to the changes—never very extensive in this country—as in failures of implementation. Even now, the fundamental problems of the reform are still with us, and the renewal that the council hoped for remains elusive.

Research into the liturgical life of American parishes, such as that of the *Notre Dame Study of Catholic Parish Life*, confirms the impression that the liturgical life of the American church is pretty much in the doldrums. Most parishes make some effort with one of their Masses, but Saturday evening Masses and the other Sunday Masses are usually rather soulless affairs. Even at the main Mass, a certain symbolic minimalism seems to reign. Communion continues to be administered quite regularly from the tabernacle, for example, and Communion from the cup is not always available. Gospel processions are virtually unknown. Much of the music selected for singing at Mass appears to be chosen because it is singable rather than because it is suited to its liturgical function.

The limitations of carrying out the letter of the reform without much sense of its spirit are evident in people's responses to questions about the purpose of the parish, the priorities of parish life, and their sense of what the church is. When parishioners were asked about their image of the church, only one in four responded in terms of the sort of organic union among the faithful which the new liturgy was designed to promote. Similarly, about the same number thought that celebrating the liturgy was the most important thing their parish did.

Despite popular rhetoric about the people's "ownership" of the liturgy (an unfortunate term), and despite the *LC's* emphasis on the liturgy as the action of the whole assembly, the "new" liturgy remains in many ways as clerical as the old. Indeed, the freedom of choice built into the revised *Ordo missae* has meant that congregations have experienced an

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increase in the idiosyncrasies of the presider and whoever else may be in position to impose their personal tastes on the style of celebration. It was not the intention of the revisers of the *Ordo* to undermine what Guardini called the "objectivity" of the rite, but that is largely what has happened. The revised liturgy has proved highly susceptible to the individualism of our culture, rather than becoming, as the promoters of the liturgical movement had hoped, a bulwark against it.

A similar lack of appreciation for the "givenness" of the liturgy as the work of Christ at the heart of the church's life is evident in the neglect of liturgy shown by postconciliar renewal movements. Whether targeted at the individual or working within the parish, they rarely advert to the liturgical life of the church, still less draw their inspiration from it. Another sign of neglect is that most writings on prayer manage to ignore the question of liturgical prayer and of the particular skills it requires.

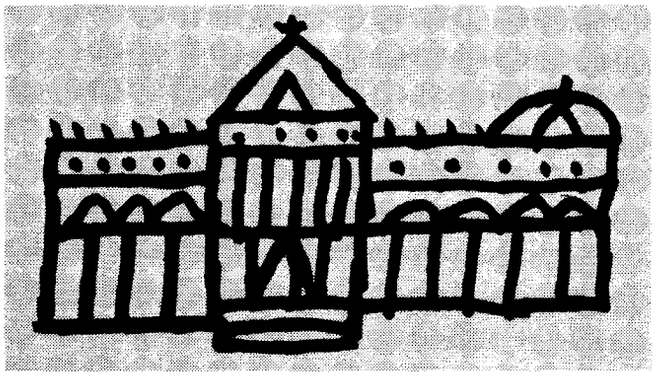
A NEW LITURGICAL REFORM

Clearly, we are far from realizing the hopes which the council placed in the liturgical renewal. In light of the experience of these past twenty years or more of implementing the *LC*, and especially in view of the present climate in Rome, it is unlikely that any new impetus toward breaking out of our present liturgical stalemate is going to come from above. In any case, if it was a major weakness in the reform that it was not adequately prepared from below, then it must be at the grassroots level that the renewal of the liturgy must begin again. The time has come, surely, to relaunch the liturgical movement.

A new liturgical movement would have to look for leadership to bodies such as the Federation of Diocesan Liturgical Commissions, the Liturgical Conference, the National Pastoral Musicians, as well as to the various liturgical centers around the country, including the Bishops' Committee on the Liturgy and the International Commission on the English Liturgy. But these groups would have to agree very firmly on the agenda of such a movement and act in concert to promote it.

Among the items for such an agenda, I would suggest a return to the basic principles of the *Liturgy Constitution*, and a development of the following themes in particular.

1. The fundamental purpose of liturgy. The *LC* devotes several paragraphs to this topic, among them paragraph 106:



"[On Sunday] the faithful should gather together in one place so that, by hearing the Word of God and taking part in the Eucharist, they may call to mind the passion, the resurrection, the glorification of the Lord Jesus, and may thank God 'who has begotten us again, through the resurrection of Jesus Christ from the dead as a living hope' (1 Peter 1:3)."

2. The concept of participation in its theological and ascetical dimensions, and how this is intrinsically linked to the sacrificial character of the liturgy in general and the Eucharist in particular (par. 48). This would be the starting point for developing a "liturgical spirituality" capable of regenerating such widely divergent concerns as contemplative prayer, ecology, married life, and peace and justice issues.

3. The concept of "sacrament" in all its ramifications, but especially as it relates to the sign-value of the faithful as co-constituents of the "wondrous sacrament" deriving from the passion of Christ and anticipating the final union of all things in Christ.

4. The concept of the church in the world. Here a new liturgical movement would need to supplement the *LC* with the social justice dimension promoted by Virgil Michel and others. In Michel's words: "If the first purpose of the liturgical movement is to lead the faithful into a more intimate participation in the liturgy of the church, then the further objective must be that of getting the liturgical spirit to radiate forth from the altar of Christ into every aspect of the daily life of the Christian."

5. What Guardini called "the liturgical act," or the pragmatics of an active participation that is also contemplative. This covers the whole range of liturgical action—speaking and listening, singing and keeping silence, moving and gesturing—but the issue of "ritual music" is particularly pressing.

The primary task of a new liturgical movement would be the same as that of the old movement: to improve the quality of our common prayer, especially in parishes, so that our liturgies expose us to the transforming fire. To this end, the movement would have to work particularly closely with four broad groups of people:

Parish ministers: not only to improve their liturgical skills, but to help them reflect on how the liturgy might serve as the "source and summit" of all parish functions and ministries. In particular, religious education needs to be more closely related to the church's liturgical life, without subordinating the one to the other.

All who are involved in promoting what might be broadly called the "spiritual life" at a level beyond the parish through retreats and missions, renewal movements, prayer workshops, publications, etc.

All who are involved in the work of ministerial formation, both for lay ministers and, as the council insisted, in seminaries. There are still a number of seminaries in this country

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whose provisions for the liturgical formation of their candidates are almost nonexistent, and virtually none where the study and practice of the liturgy play the kind of integrating role among the various theological disciplines envisaged by the *Liturgy Constitution*, paragraphs 16 and 17. While one can sympathize with the reluctance of candidates for the priesthood to be identified solely with sacramental-liturgical functions, narrowly conceived, it is to the ministry of Word and Sacrament that ordination calls them and for which they chiefly need to be prepared.

Finally, a new liturgical movement would have to make a serious effort to interact with the theological community. One of the strengths of the old liturgical movement was its close association with the best systematic theology of its time in the Roman Catholic church. Since the council, theology has gone off in a multitude of directions with little apparent connection to the worship life of the church, while liturgical studies have, with a few exceptions, become theologically impoverished. Any revival of the liturgical movement must seek to reopen the dialogue with systematic theology. For one thing, there is hardly any serious theological issue which does not surface, in one way or another, in the liturgy: theological epistemology, God-language, theological anthropology, ecclesiology, salvation history, even the issues of critical theology, shaped as they are by particular cultural contexts. A new liturgical movement cannot avoid such issues as they arise in liturgical practice. There is need for a new praxis-based theology of the liturgy, a critical theology with the tools to interpret our own liturgies to us. If the preconciliar movement derived its energy from the recovery of patristic sources, perhaps the new liturgical movement will find its inspiration in the intersection between tradition and contemporary culture as this occurs in the experience of millions of American Christians every Sunday.

There are, of course, a number of areas in which the revised rites could benefit from further consideration and, perhaps, revision. For better or worse, the present climate is not favorable to such undertakings. The task today, a quarter century after the promulgation of *Sacrosanctum concilium*, seems rather to be that of returning to the vision that prompted the reforms in the first place and taking it more closely to heart. □

WHOSE CHURCH IS IT, ANYWAY?

THE BATTLE FOR HOLY FAMILY, CHICAGO

ELLEN SKERRETT

In historic Holy Family parish on Chicago's West Side, black, Hispanic, and Italian Catholics are waging a vigorous campaign to preserve their 128-year-old Gothic church. Battle lines have been drawn since December 1987 when a parish discernment committee voted 6-4 to demolish the old church and replace it with a smaller "combination" building. In announcing the decision at Sunday Mass, the pastor, William Spine, S.J., reminded his parishioners that people, not "stones and mortar," make a church.

Holy Family is the second oldest church in Chicago and one of the few buildings in the city that predates the Great Fire of 1871. But the controversy surrounding its fate is more than just an argument over a historic building. It challenges deeply held beliefs about church and community, and raises important questions about the mission of the urban church.

For centuries, Catholics have regarded their church buildings as powerful symbols of their faith. In America in the late nineteenth and early twentieth centuries, church-building was among the most important activities of Catholics. In city after city, immigrants and their children built beautiful churches that became the center of their community life. Although brick-and-mortar Catholicism always had its critics, the process did much to create and sustain the American Catholic church.

Since Vatican II, however, there has been a pronounced shift in emphasis. American Catholics have become accustomed to hearing that the church is not a building but the People of God. The irony in the Holy Family controversy is that the parishioners, the People of God, want to save their church building.

Today's conventional wisdom is that churches such as Holy Family have outlived their usefulness. They are relics of our immigrant past, monuments from an earlier era when American Catholics were defensive about their faith. Does a poor parish such as Holy Family really need an ornate Gothic church?

Like generations of Catholics before them, the current two hundred and fifty parishioners of Holy Family regard it as a sacred space, a place of beauty in their lives and in their neighborhood. Moreover, they dispute their pastor's contention that the Gothic church no longer meets the needs of the parish. Whether or not they succeed in saving their church,

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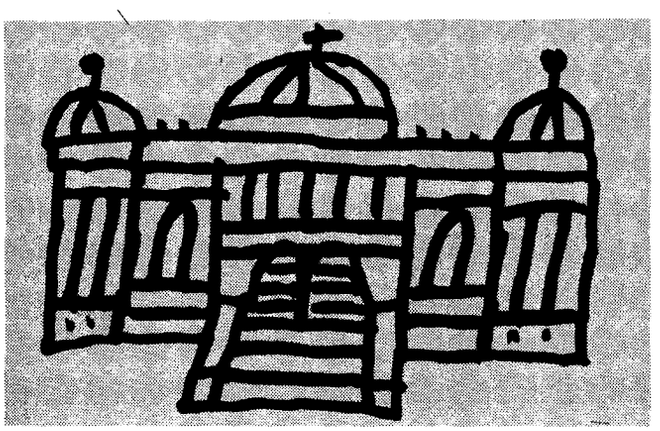
Holy Family parishioners have raised a number of significant issues concerning the mission of the urban church.

How important is a church structure in the life of a parish and its neighborhood? Are churches built by Catholic immigrants a legacy for the entire church or are they merely local institutions? Do religious orders and dioceses have an obligation to restore old churches when their congregations are overwhelmingly poor? Can church restoration play a role in the redevelopment of city neighborhoods? What is the appropriate role of government agencies and public interest groups in resolving disputes over houses of worship? Answers to some of these questions may be found in the history of Holy Family parish.

When Arnold Damen, S.J., established Holy Family parish in 1857, the Near West Side of Chicago was mostly prairie. But Damen understood the essential connection between church and community. He knew that Holy Family Church would attract thousands of Catholics and he wasted no time in building a church that would command their loyalty and love. Undaunted by the Depression of 1857, Damen began a massive fund-raising campaign. In May of that year, he reported to his Jesuit provincial that "people are astonished that I can get money at all." Damen's correspondence with his superiors is a financial litany: the difficulty of collecting $30,000 in subscriptions for the new church; the increasing cost of materials and labor; and the size of the parish debt. Yet he remained steadfast in his belief that the new brick church must be completed as soon as possible. He made it clear in his report that the building project had not hampered either the spiritual development of the parish or ministry to the poor. "Before we came here many of these people did not go to Mass on Sundays, few of them attended the sacraments....Now these vices have been almost entirely done away with and there reigns a fervor and devotion that are truly consoling and edifying."

At the time Holy Family Church was built, Chicago's Catholics were the poorest denomination in the city. It seemed folly to spend upwards of $100,000 on a church building. Newspapers were especially critical. But Damen and his poor Irish congregation believed that the building of the church was a matter of pride for Catholics who lived in frame shanties without running water, plumbing, or heat. Perhaps because of their poverty, the parishioners were particularly sensitive to the need to create sacred space. Father Damen's choice of John M. Van Osdel as architect signaled his intention to build a church that would rival existing houses of worship. In size alone, Holy Family was to become the largest church in Chicago, with room for fifteen hundred worshipers.



With its Gothic arches, beautiful stained glass windows, and exuberant angels and saints, Holy Family was a singular place of beauty when solemnly dedicated in 1860. According to the Chicago *Tribune*, its interior was "the finest by far in this city," and possibly the United States. This was high praise, indeed, from a newspaper that had initially railed against Damen's plans. Although Damen and his Jesuit assistants raised money by preaching missions in Chicago and other large cities, they relied heavily on Holy Family parishioners for the never-ending fund-raising campaigns. Damen divided the parish into seventeen districts (something like the precincts of a city ward), each with its own "collector." These volunteers went door-to-door, soliciting their neighbors for money. Damen approached fund-raising as a practical matter and as a way to build community.

The campaign for the main altar is a case in point. In contrast to the European tradition of finding a single donor, Damen made the erection of the altar a common endeavor. More than eight hundred men and women responded to his appeal. To this day, their names (followed by the amount of each donation) are kept beneath the fifty-two-foot-high altar carved by Anthony Buscher, an immigrant German. Its intricate arches, turrets, and spires complement the church's Gothic design, and its magnificent angels and saints recall a rich and glorious Catholic past.

When he accepted Bishop Anthony O'Regan's offer to make a foundation in Chicago in 1857, Damen announced his intention to establish both a church and a college. But the church would come first. As in most Catholic parishes established in the nineteenth century, elementary classes were held in makeshift quarters, pending the completion of a "permanent" church. In little more than a decade, however, Holy Family parish supported three substantial schools: the "Brothers' School" for boys, St. Aloysius for girls, and the convent academy of the Sacred Heart. Finally, in 1869, Damen broke ground for St. Ignatius College. This institution, the forerunner of Loyola University, flanks Holy Family on the east. Like the church, St. Ignatius was a monumental structure, built for the generations. Its auditorium was the largest in the city in the 1870s and its natural history museum and library attracted visitors to Chicago.

Nineteenth-century newspaper accounts indicate just how profound an impact Holy Family Church had on the Near West Side of Chicago. One account argued that Holy Family Church and its schools had been instrumental in "filling up [the Near West Side] with a dense and closely settled population—thus swelling the assessed value of the property by many millions

(Continued on page 628)

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THE HUMAN FAMILY UNDERSTANDING OTHER PEOPLE

Books for Children and Young Adults

THE FOLLOWING titles have been selected from among the many published during 1987-1988 to cover a wide range of ages, interests and readability. Those books have been listed which seem best to portray relationships among people of different origins, races, and religions, and which depict their varied backgrounds. The list is the result of agreement by a representative committee on the best in the field for children and young adults.

African Journey, *by John Chiasson. Bradbury Press, 1987. $16.95*

The author, a photojournalist, traveled across Africa recording a variety of cultures—Senegalese fishermen, desert nomads, Benin farmers, famine plagued Ethiopians—and how the dependence on traditional ways both aids and hinders life. The large format and beautiful color photos are appealing. (10 and up)

Ba-Nam, *written and illustrated by Jeanne M. Lee. Henry Holt, 1987. $13.95*

When Nan goes with her grandmother and her cousin to visit the graves of their ancestors in Vietnam, the girl is frightened of Ba-Nam, the ugly old woman with black teeth who tends the graveyard. But people are not always what they first appear to be. When Nan and her cousin get lost in a terrible storm, it is Ba-Nam whose bravery rescues them from the rain and lightning. (6-10)

Bet You Can't, *written and illustrated by Penny Dale. Lippincott, 1987. $12.95*

A girl and her younger brother are cleaning up before bedtime when they argue over a big basket of toys and blankets. A warm preschool picture book with an expected but satisfying conclusion. (3-7)

Black Music In America, *by James Haskins. T.Y. Crowell, 1987. $12.95*

Black music and musicians, both famous and less well known, are presented here from the days of slave music, through the blues to the jazz age, soul, rock 'n' roll, hard rock and into the 1980s. The author relates musical history to social issues, giving a picture of American culture and black music's part in shaping it. Black and white photos enhance the text. (12 and up)

Black Star, Bright Dawn, *by Scott O'Dell. Houghton Mifflin, 1988. $14.95*

Bright Dawn is a young Eskimo girl who takes her father's place in the grueling Iditarod, a dogsled race covering more than a thousand miles. During the race she learns the legends of her people and how to depend upon her instincts, knowledge, and lead dog. (10-14)

Bloodsong, *by Ernest Havemann. Houghton Mifflin, 1987. $13.95*

These short stories reflect the way ordinary blacks and Afrikaners live in South Africa. The horrors of apartheid and the problems of both whites and blacks are more understandable after reading these finely written tales. (14 and up)

The Boy from Over There, *by Tamar Bergman. Houghton Mifflin, 1988. $12.95*

This moving book about children and war is set in a kibbutz in the Jordan Valley during Israel's war for independence. Two children are brought to the kibbutz to await the return of their parents; Rina anticipates her father's return from World War II, while Avramik hopes that his mother has not been killed. Rina and Avramik are not readily accepted by the other children, but when Avramik must lead them all to safety during a raid, the children forget their differences. (10 and up)

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Cassandra Robbins, Esq., *by Pat Costa Viglucci. Square One Publishers (P.O. Box 4385, Madison, WI 53711), 1987. $4.95 (p.b.)*

A 17-year-old black girl, Cassie, adopted at birth into a biracial family, finds out how protected she has been when her brother's college roommate, Josh, raises questions she can't ignore. Cassie responds with pluck and humor to the frustrating task of sorting out who she really is. (12 and up)

The Children at Santa Clara, *by Elizabeth Marek. Penguin Books, 1988. $6.95*

The author left Harvard for a year to work in a school in the Southwest and found herself placed as an aide in a residential facility for extremely disturbed youths. Her talent for working with mentally ill adolescents emerged that year as she recorded her charges' stories and revealed her own growth. (14 and up)

Death of the Iron Horse, *written and illustrated by Paul Goble. Bradbury Press, 1987. $12.95*

The Western expansion of the United States brought the Industrial Revolution with it as railroads were built to connect the West with the East coast. Caldecott Medal-winner Paul Goble describes in his bright new picture book the only time in American history that the Indian people overpowered a railroad train. He celebrates this victory of man over machine with great wit, beauty and historical accuracy. (7-10)

Denny's Tapes, *by Carolyn Meyer. Margaret K. McElderry Books, 1987. $12.95*

Seventeen-year-old Denny is comfortable with his racially mixed background until he is forced to leave home when his deepening relationship with his white stepsister is discovered. Denny tells the story into a tape recorder as he drives across the country in search of his father and his black heritage. Meeting his elegant black grandmother and later his bigoted white relatives gives Denny insight into himself as well as his parents. This honest, thoughtful novel is left on an open-ended note. (12 and up)

Don't Say a Word, *by Barbara Gehrts. Translated from the German by Elizabeth D. Crawford. Margaret K. McElderry Books, 1986. $12.95*

This autobiographical novel tells the sad story of a German family opposed to Hitler. The feelings of Anna, a teenager, who lost her first love on the Russian front and her father to the Gestapo are poignantly described. (12 and up)

Eating Crow, *by Lila Hopkins. Franklin Watts, 1988. $12.40*

Two boys and their pets explore interracial relationships, their friendship and the pact one of them makes with God. (10-14)

Ellen Foster, *by Kaye Gibbons. Algonquin Books of Chapel Hill, 1987. $11.95*

Ellen, an eleven-year-old determined survivor, tells her own story with humor, simplicity and understatement. After her mother's death, Ellen stays with her abusive father as long as possible, then drops his name and sets off to find a foster family and love. (14 and up)

Emma Lazarus, *by Diane Lefer. Chelsea House, 1988. $16.95*

Highlighted are the dramatic and poignant events that occurred in the South between 1954 and 1965, including stories of the Montgomery bus boycott, the freedom rides, the great Selma-to-Montgomery march, and accounts of the individuals who found themselves at the center of the storm. (12 and up)

Selected by . . .
Janet Augtin, Media Specialist/Librarian, Clifton High School, Clifton, New Jersey
Joseph Benkovitz, Librarian, Springfield Gardens High School, New York
Michael Patrick Hearn, Author, Critic
Ellen V. LiBretto, Young Adult Consultant, Queens Borough Public Library, Jamaica, New York
Karlan Sick, Young Adult Specialist, New York Public Library, Bronx, New York
Mary Jane Tacchi, Assistant Coordinator, Young Adult Services, New York Public Library, New York, New York

The Goats, *written and illustrated by Brock Cole. Farrar, Straus, Giroux, 1987. $11.95*

When a misfit boy and girl, nicknamed "goats," are cruelly marooned on an island by their fellow campers, they decide not to return to camp immediately and set out on an extraordinary journey towards self-awareness. Along the way, they are abused, they are befriended, and in the end, they triumph in learning much about themselves and one another. (10-14)

Grandaddy's Place, *by Helen V. Griffith. Illustrated by James Stevenson. Greenwillow Books, 1987. $11.75*

This prequel to *Georgia Music* recounts Janetta's first visit to her grandfather's place down South. At first she does not like it at all, but slowly the old man draws her out as he introduces the girl to all the wonderful things to see and do around his home in the backwoods. A quiet but moving study of intergenerational understanding. (5-10)

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Here Are My Hands, *by Bill Martin, Jr., and John Archambault. Illustrated by Ted Rand. Henry Holt, 1987. $11.95*

This simple text, first published in 1985, has been reillustrated with bold, bright pictures of children from all over the world, demonstrating the use of various parts of the body. The book quietly argues that we are all more alike than different. (2-5)

The Honorable Prison, *by Lyll Becerra de Jenkins. Lodestar Books, 1988. $14.95*

A South American girl suffers because her father, a newspaper editor, writes against oppression. When jailed on a farm in the mountains, she learns about human dignity and integrity. (12 and up)

I Only Made Up the Roses, *by Barbara Ann Porte. Greenwillow Books, 1988. $10.25*

The life of a family from the perspective of a young girl who tells stories to reflect on her heritage. (12-14)

Into a Strange Land: Unaccompanied Refugee Youth in America, *by Brent and Melissa Ashabranner. Putnam, 1987. $12.95*

Among the human flood of refugees who flee their homeland because of persecution are thousands of children and teenagers who arrive in refugee camps with no adult family member to take care of them. This is the story of these young refugees and of how America and Americans are helping them overcome their desperate plight and begin new lives. (10-14)

Invincible Summer, *by Jean Ferris. Farrar, Straus, Giroux, 1987. $12.95*

Robin Gregory and Rick Winn both have leukemia. Their parents are unable to help, so the teenagers must support one another and learn of life and death and love from their own experiences. (12 and up)

Kim/Kimi, *by Hadley Irwin. Margaret K. McElderry Books, 1987. $12.95*

Sixteen-year-old Kim Andrews is all teenager but apparently not "all-American." Half of her is Kimi Yogushi. Why does she look completely different from her friends, yet feel exactly like them inside? Kim/Kimi is the sensitive story of her search for self, which ultimately takes her to Tule Lake, California, the site of a Japanese-American concentration camp where she confronts her dead father's past and her own future. (12 and up)

Leaving Point, *by Betty Vander Els. Farrar, Straus, Giroux, 1987. $12.95*

Ruth and her missionary family are confined to their compound in China as they are engulfed in the Maoist revolution. While the house is crowded with fleeing missionaries trying to get exit permits, Ruth's sole comfort is her relationship with Chuin-mei, an older girl, friendly and eager to learn English. Chuin-mei, however, is an ardent revolutionary and their friendship not only jeopardizes Ruth's family's chance of leaving China but threatens Chuin-mei's safety as well. (12 and up)

Making Friends, *by Katya Lycheva and Star Rowe. Photographs by Morton Beebe. Henry Holt/Raduga, 1987. $13.95*

This co-production between American and Russian publishers relates the tour of an eleven-year-old Russian girl and her American companion across the United States, Mexico, and Canada, in the name of world peace. Both quickly learn that there is little difference between children of the two nations and that they are the true hope for a nuclear-free future. (6-10)

The Mountains of Tibet, *by Mordicai Gerstein. Harper & Row, 1987. $11.95*

A Tibetan woodcutter must choose where in the universe he wants to live after death, so he must think carefully about his place in creation. From the Tibetan Book of the Dead. (7-10)

Not Separate, Not Equal, *by Brenda Wilkinson. Harper & Row, 1987. $12.95*

Marlene Freeman is one of six black teenagers who integrated the local Georgia High School in 1965. They and their families endure taunts and cruelty. The author recreates the fear and tension of those days and shows how, even then, individuals acted bravely to help blacks. (10-14)

One Light, One Sun, *by Raffi. Illustrated by Eugenie Fernandes. Crown, 1988. $9.95*

This brightly illustrated easy reader shows the world as one. The text of the book is set to music. (2-6)

Phillis Wheatley, *by Marilyn Jensen. Lion Books, 1987. $16.95*

This biography of the first black poet in America reads like a novel. Bought as a slave when she was seven, Phillis was educated as if she were a Wheatley daughter. Her fame as a poet spread so that she was invited to England to meet the king. When her master died she obtained her long-sought freedom but instead of bringing her ex-

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pected happiness, her life started the spiral toward its ultimate tragic ending. (14 and up)

Profiles in Achievement, *by Charles M. Holloway. College Entrance Examination Board, 1987. $9.95*

Here are the stories of eight remarkable men and women from widely varied backgrounds who accomplished their aims often against great odds. Some, like Arthur Ashe and Henry Cisneros, are well-known—others are on their way up, but all are worthy role models—examples of the spirit, stamina and drive that make success possible. (14 and up)

Rachel and Her Children: Homeless Families in America, *by Jonathan Kozol. Crown, 1988. $16.95*

Interviews with several families in New York's Martinique Hotel reveal what it means to be homeless and how so many people, including a growing number of working class Americans have come to this unfortunate state in their lives. Shattered dreams, wounded families and children with no future are the result of a system that would rather spend an exorbitant amount to house these people in squalor than provide them with an apartment and chances at self-respect for only a fraction of the cost. (14 and up)

The Return, *by Sonia Levitin. Atheneum, 1987. $12.95*

Desta, a young Ethiopian girl, is one of the outcast Falashas (Ethiopians of Jewish faith). She and her brother and sister leave the country that discriminates against them to undertake the dangerous journey to the Sudan and Israel. Based on Operation Moses, the secret rescue of thousands of Ethiopian Jews airlifted to Israel from 1984 to 1985, the story of Desta and her siblings is one of hope and courage, and the desire for freedom. (12 and up)

Santa Claus Around the World, *by Lisl Weil. Holiday House, 1987. $11.95*

Each country has developed its own stories and ways of celebrating the arrival of this beloved gift-bearer based on Nicholas, a kind and caring bishop of the fourth century. Whether it is Sinterklaas who arrives by ship on December 6 in the Netherlands, or Santa Claus who comes by sleigh on Christmas Eve in America, he is joyously welcomed by young and old everywhere. (6-10)

Shaker Lane, *written and illustrated by Alice and Martin Provenson. Viking, 1987. $14.95*

These award-winning artists have recreated an entire community in this handsome picture book. Shaker Lane is more than just an odd jumble of shacks and trash, but a special way of life. It is finally destroyed when local businessmen build a dam which floods the area. Yet one person continues undaunted—wily Old Man Van Sloop. (3-6)

Sound Friendships, *by Elizabeth Yates. The Countryman Press, 1987. $12.95 (paperback $7.95)*

The world of a lonely, deaf young woman, Willa, is made richer when Honey, a Hearing Ear Dog, enters her life. Alerting Willa to sounds is Honey's job, but Honey, with her eager, clever ways, also introduces Willa to new friends and to independence. (12 and up)

To Be Seven
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srael: Through the Eyes of an American
Clayton-Felt. Franklin Watts, 1987. $13.90

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hool student in Israel. Living with an Israeli
up view of what daily life is like in a country
eighbors. Photos of the experience highlight
(12 and up)

r: A Photographic Journey Along Our
, *by Brent Ashabranner. Illustrated with*
onklin. Putnam/Dodd, Mead, 1987. $14.95

d compelling narrative about the people who
e American-Mexican border. A look at the
tures and the human cost of national policies.
(12 and up)

by Virginia Hamilton. Philomel Books, 1987.

all-black high school starts busing in white
s dramatically. Didi Adair, blonde and good
lley's life and becomes her best friend. This
yal of a young woman struggling to leave her
caling with a turbulent world of drugs, heavy
relationships. (14 and up)

e Water, *by Michael Dorris. Henry Holt,*

other, Rayona, a 15-year-old girl, part black
ay to her grandmother on a Montana Indian
three women tells the story of her teenage
, creating a fine portrait of an unusual family.
(14 and up)

For the complete "Human Family" book
The National Conference of Christians and Jews, 71 Fifth

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(Continued from page 623)

and increasing the revenues of the city and county in a corresponding ratio."

Are the glory days of Holy Family Church over? According to several histories written by Jesuits, Holy Family parish has been in a state of decline for more than a century. From a peak population of 20,000 in the 1880s, the parish lost nearly three-quarters of its families by 1909.

Despite the population shift, Holy Family did not close its doors and there was no talk of replacing the Gothic church with a smaller, more economical structure. On the contrary, a special concert was held in 1889 to celebrate the installation of incandescent lights. In 1907, new stained glass windows were installed, and the church interior was "put in fine order" in anticipation of the parish's fiftieth jubilee. When the parish celebrated its 125th anniversary in 1982, the jubilee history noted: "our historic church building will soon be restored by the generous gift of the Chicago business community." This was welcome news, considering that only eight months earlier Jesuit officials had announced their intention to raze the church. The church's tower was restored in 1983 (at a cost of $200,000), thanks to an anonymous donor, but the anticipated restoration of the church interior never occurred. In June 1984, the Jesuits closed the church building, citing falling plaster as a danger to worshipers. Since that time, many parishioners have continued to hope that their beautiful Gothic church may somehow be saved.

A precedent for the restoration of Holy Family can be found at St. Ignatius College Prep, right next door. Like Holy Family, St. Ignatius College weathered the rise and fall of Chicago's largest English-speaking parish. As early as 1886, the Chicago *Mail* noted that wealthy Chicago Catholics on the city's North and South sides declined to send their sons to school in a poor West Side neighborhood. But even after the collegiate division was transferred to Rogers Park on the far North Side in 1922, St. Ignatius remained on Roosevelt Road and continued the work of educating "talented young men of scanty means."

Once hampered by its location in a poor neighborhood, St. Ignatius now draws students (including women, since 1979) from Chicago's Gold Coast, as well as throughout the city and suburbs. This is no small feat, considering that the school is located just across the street from high-rise public housing projects.

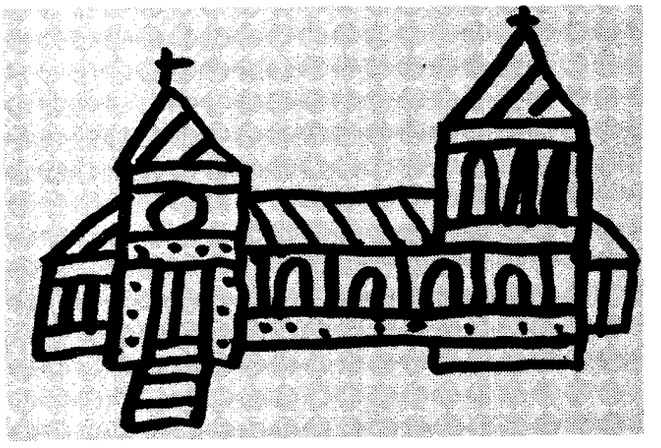
Even more remarkable than the increase in enrollment, however, has been the transformation in attitudes toward the school building. Remembered as a decrepit structure by generations of alumni, St. Ignatius has taken on a new identity as an architectural masterpiece, thanks to an ambitious fund-raising campaign that has realized more than $8 million. Once again a source of pride for residents of the Near West Side and the city at large, St. Ignatius continues its original mission.

If St. Ignatius can be saved and restored to its original grandeur, then why not Holy Family Church, whose parishioners have never ceased to regard it as a sacred space? Would the estimated $3 to $5 million needed to restore the church be money well spent? Poor black and Hispanic parishioners, as well as old Italian Catholics, have no doubts. Against overwhelming odds, they challenged the Jesuits' decision to raze their Gothic church. The process began, simply enough, with the signing of petitions after Sunday Mass. The majority of Holy Family parishioners felt betrayed by the discernment committee's refusal to discuss restoration of the church as a viable option. Fueling their anger was the fact that all five religious on the parish committee had voted to demolish the church. Throughout the spring of 1988, Jesuit officials refused to meet with parish representatives. The elected parish council responded by holding meetings and seeking advice from local landmark preservation groups.

On April 13, the parish council unanimously rejected the discernment committee's recommendation to replace Holy Family Church with a small modern worship center. Within two weeks, an anonymous donor offered to pay for insurance costs and ceiling repairs so that Holy Family Church might be reopened. The donor stipulated that the parish council secure a two-year "grace period" from their pastor to allow sufficient time for fund-raising. When Spine refused to consider the request, Holy Family parishioners began to call for his resignation. During a tumultuous meeting on June 8, the pastor surprised parishioners with a report outlining six "options" to the Holy Family "problem." They ranged from full restoration of the building to demolition. Far from accepting Spine's report as a peace offering, however, the parish council voted for his resignation.

As emotions cooled, Holy Family parishioners reconsidered their pastor's report. Even more important, a second anonymous donor appeared, promising to raise whatever money is necessary for full restoration of Holy Family Church on a 2-1 matching basis with the parish. On June 22, the parish council formally endorsed a plan to transfer ownership of the church to a not-for-profit corporation whose board of directors would have the power to restore the church and provide for its future maintenance and management. On July 15, Robert A. Wild, S.J., the Chicago provincial, hailed the plan as unprecedented and appointed a Jesuit advisor "to fully support the restoration cause."

Ironically, the controversy over the fate of Holy Family



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Church comes at a time of unprecedented growth on the Near West Side. Not since the Chicago campus of the University of Illinois was built on acres of urban renewal land in the early 1960s has there been so much construction in the neighborhood. Newspapers contain advertisements for new townhouses and apartments on the Near West Side. This year, the Jesuits financed the construction of brick townhouses on Taylor Street for faculty members at nearby St. Ignatius College Prep. This fall, the Chicago campus of the University of Illinois opened its first dormitory in the neighborhood, with accommodations for a thousand students. Considering the large number of Catholics who attend the university, the Newman Club will soon be taxed to the limit. The Jesuits of Holy Family have a unique opportunity to renew one of Chicago's oldest parishes. In the process, they might even be able to recapture Holy Family's legendary reputation as a place where, "The preaching was rated as the best in town, the music was of a very high order, and the people came from the North and South Sides, Catholics and Protestants, no matter how bad the weather." □

THE STORY OF ST. TERESA'S

RENOVATING THE CHURCH FROM THE INSIDE OUT

KAREN SUE SMITH

When Msgr. Joseph Finnerty of the Brooklyn diocese flung open the doors to St. Teresa's Church last Passion Sunday at the beginning of Holy Week, parishioners let out audible and visible signs of amazement, pleasure, and satisfaction. The renovation was nearly complete and the people were worshiping in their new space for the first time.

However, a visitor to St. Teresa's who had never seen the former interior would probably not realize the extent of the changes—except for the obvious addition of a large new pool beside the traditional baptismal font. Which is to say that the renovation is finely tuned to the size, shape, and style of the original building.

"It's a home run," Finnerty said of the project. He still talks about that Holy Week with the enthusiasm of a man who loves surprises. But the project, overall, was devoid of surprises, one key to its success. Parishioners have been informed and involved in planning, evaluating, and raising funds for the last two years. They officially celebrated their new space when St. Teresa's was rededicated and the new altar consecrated in October.

Why do some renovations wreak havoc in a parish while a few, like St. Teresa's, seem to strengthen the community's faith and foster its growth? The answer lies in at least three components: (1) trust and openness between pastor and congregation; (2) a process of parish input and education—complete, lengthy, conducted in a spirit of mutual respect and attentiveness; (3) direct involvement of a large core of the congregation.

KAREN SUE SMITH *is an associate editor of* Commonweal *and the director of the Iona Center for Pastoral Liturgy at Iona College, N.Y.*

In the forties, St. Teresa's won a Long Island prize for church architecture, giving some parishioners the mistaken impression that the prominent mural of the Assumption of Mary on the apse was an art treasure. Over the years the lighting fell in need of repair, then the plumbing and the leaky roof. The entire parish complex of buildings needed work. Parishioners could see these problems.

The pastor saw an opportunity for full-scale renovation of the entire parish complex, not just repairs. The worship space was dark; stained glass windows were obstructed by hanging chandeliers; the apse mural placed Mary at the center of attention rather than Christ; in the T-shaped church, the altar was too far from the people, who were physically cut off by an altar rail that overemphasized clerical importance. So Finnerty suggested an overhaul.

Diane Mucha, a real estate banker in Manhattan, said that when the pastor brought up the idea of renovation, she felt positive because she had "seen Father Finnerty in operation for three years in the parish." In a few minor changes—stripping the paint from the doors and finishing the wood, keeping up the gardens—she had seen his "good taste." Others felt some apprehension. "People have photos of their children being married at the old altar under the old mural," Mucha said, "I made my First Communion at that altar rail.... It's a tough job" to make changes. But the trust between pastor and people ultimately laid a solid foundation for architectural change. "It was so gradual, a subtle thing," Mucha said.

Initially, the five weeks of Lent 1987 were devoted to parish theological reflection led by veteran church architect and liturgical designer Robert Rambusch. Over a hundred members turned out for each session.

Mary Ann Aneiros, a twenty-four-year-old accountant, born in Spain, but confirmed and graduated at St. Teresa's,

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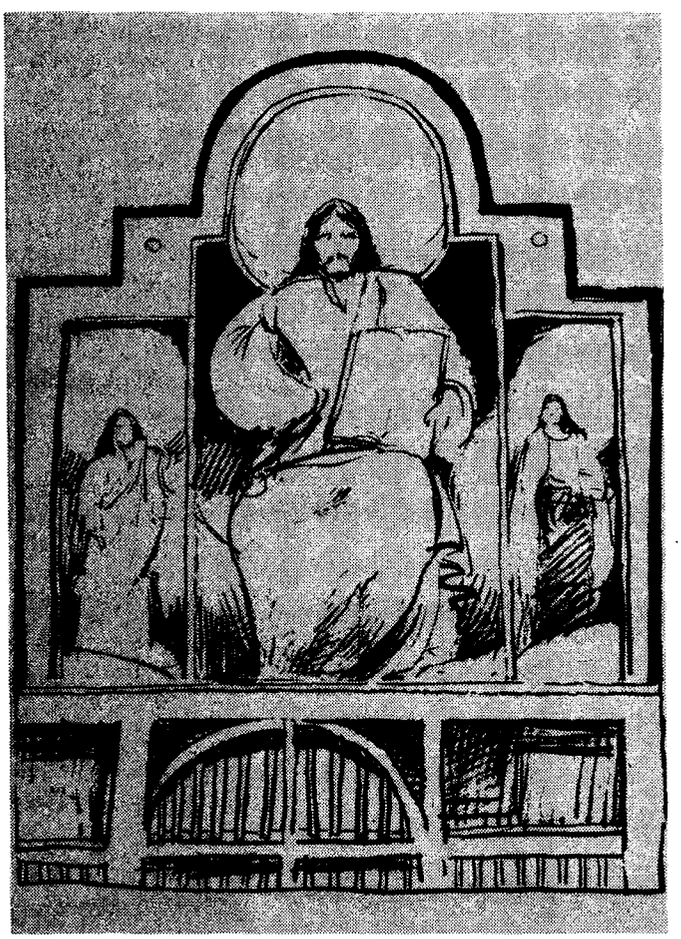
called the Lenten series "very informative." "I got a lot out of them," she said. "I found out that baptism by immersion seemed new, but was old; or that at the first Masses people gathered around a table; it was the medieval church that brought in the rail. It was important to me to learn what crept in."

Throughout the sessions which dealt with such themes as baptism, Eucharist, reconciliation, and community, parishioners saw hundreds of slides of church architecture, in Europe and the U.S., and learned the basics of ecclesiology and the developments suggested by Vatican II. Subtle suggestions were expressed about what was troubling in the present design and why. Was it right that Mary, emerging from a tomb, should be the largest figure visible? Should the priest be central and the people spectators? Or could the assembly itself be present in a more communal, active way? What kind of celebration and involvement did the altar rail suggest? People became more aware of the ways worship space expresses various theologies of church. They asked themselves what theology their own space was expressing.

"People are more involved than ever before," said Hugh Cunningham, a semi-retired parishioner, church trustee, and head of the fund-raising drive. "While a few people resented the fact that the mural was removed... or thought that things were good enough as they were, I don't think there's anyone now who doesn't like the renovation. They dug down so deep into their financial resources." But not without a lot of parish organizing.



Cunningham divided the parish into block sections. Eight teams of parishioners visited each registered family, door-to-door, explaining the project and asking for pledges. "Many of the parishioners rent apartments and do not pay for repairs and improvements. They are out of touch with how much these things cost," said Diane Mucha. "Some are from countries where the government pays for the churches, so they aren't used to contributing at all." Still, $650,000 of the million-dollar-plus project was pledged before Easter, 1988 by parishioners the pastor describes as "fairly conservative, middle-class, the United Nations."

Meanwhile, the pledging process created excitement in the neighborhood and allowed parishioners to meet one another, to discuss their aspirations and doubts, to ask questions. Synopses of what was happening and why were placed in the bulletin, in English and Spanish. The artist's sketch was made public.

During several months of reconstruction, the church celebrated Mass in the auditorium. There, the altar and pews were arranged in the new design, giving members time to adjust to the new experience of being close to the action.

In the end, the parish decided to order a new granite altar—with a base containing portions of the marble altar rail, now removed. (One maxim faithfully followed was: nothing of worth or beauty would be destroyed; everything would be utilized.) The altar has been brought forward some twenty-five feet on a raised platform with pews on three sides which are regularly filled with worshipers. The focal point of the renovated church is the table.

The baptistry, previously in a tiny room of its own, has been brought into the sanctuary for communal celebrations, placed near one transept entrance. The font is equipped with a pump to make water flow—audibly—into a pool large enough for immersion. "When you hear the water running, you know someone is going to be baptized," said Diane Mucha.

The chandeliers have been removed and lights sunk into the vaulted ceiling, making the interior much brighter, showing off the windows. In the nave itself, all small symbols have been kept and highlighted, because the people did not want them removed, and the strong shapes of the arches and pillars have been augmented with paint: ochre, gray, and terra cotta rose. The pews, ambo, and rose granite work remain.

The original altar, flush against the curved apse, has been retained as a chapel for the Blessed Sacrament, where parishioners can pray privately. The space is intimate. It is separated from the new altar area by a large wooden iconostasis. The doors are opened before Mass, so the tabernacle is visible to all, and shut as Mass begins, when the action shifts to the communal celebration of liturgy.

Above all this, where the old mural used to be, hangs a huge icon of a swarthy, strong Christ seated on a throne with a book of the Gospels in one hand, the other raised in blessing. Flanking him are two large, dark women, his mother Mary, and St. Teresa, holding a model of the renovated church

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building. Since many parishioners are Hispanic, the selection of a Colombian artist to paint the icon has particular significance.

Building trust, sponsoring an in-depth educational program with give and take, and enlisting the involvement of the parish members require the time and work of many people. But the rewards are shared by an even greater number. Moreover, any successful renovation carries its own injunctions. "Once you sign yourself in a bold, daring, exciting way," Msgr. Finnerty remarked, "...you have to live that way." Worship space has a way of renovating those who worship in it. □

SCREEN

THE BUTCHER OF LYON

OPHULS'S 'HOTEL TERMINUS'

Marcel Ophuls's *Hotel Terminus: The Life and Times of Klaus Barbie* is—like many other films about Nazi atrocities—long and sometimes tedious, but still rewarding. Ophuls, who directed the documentary on France during the Second World War, *The Sorrow and the Pity*, knows how to make this kind of film. In *Terminus* he weaves strands of a complicated, fifty-year-long, transcontinental tale into a suspenseful plot, despite the fact that viewers already know the ending: Barbie was convicted last year for "crimes against humanity."

Ophuls evokes tension not from anticipation of the conclusion, but the way all the segments of the sordid story fit together and his rapid-fire crosscutting among them. In a good sense, the sum of the film's four-and-a-half hour parts is greater than the whole. Much of the footage is newsreel about the past; another chunk is coverage of the Barbie trial. But the bulk is interviews—with Barbie's associates or victims, innocent bystanders or accidental survivors of Nazi terror, famous Nazi hunters (like Serge and Beate Klarsfield) or anonymous but solid French peasants. He gets his subjects to talk, not always an easy task. Often Ophuls talks back in an engaged manner, deriving most of his power from the frequent white-hot exchanges.

The title reveals both range and specificity. The first part refers to the hotel by the Lyon train station where the local Gestapo was headquartered and from which Barbie sent young Jewish children to Auschwitz—the provable legal offense for which he was sentenced to life imprisonment. The latter part of the title suggests Ophuls's scope: Barbie's childhood, his career in the SS and cruelty in France, his recruitment by U.S. intelligence in postwar Europe, his escape (certainly with the help of clergy) to South America, his comfortable and powerful relations with several dictators in Bolivia, and at last his deportation to France and the trial.

As in *Sorrow*, Ophuls takes up some nasty aspects of the

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story—not just tales of grisly suffering by resistance members, but also of collaboration, even betrayal. One case which Ophuls partly explores is the death, probably at Barbie's hands, of Jean Moulin, de Gaulle's emissary in France during the war (Barbie was skilled at this sort of thing.) Ophuls pursues the story as far as possible, as well as the naive—or blind—aid given to Barbie by American army officers eager to use his espionage contacts in the Cold War. One described Barbie in 1946 as a "Nazi idealist"—a phrase which, he says, "I wish I could rewrite today." Ophuls adds, "Yes, especially right now."

Ophuls wisely avoids a plodding, straightforward chronological approach: information about Barbie's deeds accrues slowly, a full retelling of his abuse of the Jewish children is postponed to the trial, and the most poignant scene—a description of a Gestapo raid by the one surviving member of a Jewish family—is saved for the final, touching sequence. The pace weakens about two-thirds of the way through, but just in time Ophuls introduces a classy, new villain: Barbie's lawyer, Jacques Verges, a half-Arab attorney, who, as one interviewee notes, the Nazis would have considered as subhuman. Verges is one of those crackerjack professionals who have memorized the letter of law but missed its entire spirit. One wishes Ophuls would paste him with a moral pie in his face, but this is only a documentary.

The film could be shorter. Very little footage needs to be wasted on how nice this Nazi was as a child, what a good father or grandfather he was, how dogs loved him or how he played with cats—even before torture sessions. The irony is predictable, and worn. Ophuls should also have shown more restraint in interviewing some of his German subjects—many of whom try to run away once they realize his intent; at times he slips into vulgar, "Sixty Minutes" let's-chase-the-culprits journalism. He also treats a Luftwaffe veteran unfairly—one of the few who cooperated and whose only "crime" was to be recruited by American agents, like Barbie, after the war. The sequence is sanctimonious. As with Barbie's attorney, Verges, Ophuls is sometimes strong where he should be meek, and vice-versa.

Despite strengths, there is a weakness in films like this: *Shoah*, BBC documentaries (the best work ever done on the Holocaust was in Laurence Olivier's series, *The World at War*), *Sophie's Choice*, and the mammoth American TV mini-series, *The Holocaust*, a decade ago. Those who deny the Holocaust are beyond my understanding. But many people—even smart and sensitive ones—seem to be confused about key issues: the reasons to pursue those guilty of "crimes against humanity," the Holocaust's effect on the Jewish population above all others, and the distinction between judging Jewish suffering then and agreeing with policies of the Jewish state today. What happened in the 1940s was bad enough; confusion about it only adds insult to injury. Ophuls sets the record straight, but—as with other films—*Hotel Terminus* may preach only to the converted. Another kind of art—not documentary or melodramatic, but argumentative and historiographical—seems needed.

TOM O'BRIEN

BOOKS

Holding steady in the storm

THE RESHAPING OF CATHOLICISM
Current Challenges in the Theology of Church
Avery Dulles
Harper and Row, $19.95, 276 pp.

Robert Imbelli

Through a long and distinguished career, Avery Dulles has been teacher extraordinaire to the Catholic church in English-speaking nations. After Yves Congar, Dulles has probably been the most influential ecclesiologist of our day. His best-known book, *Models of the Church*, set the terms for a decades-long debate. With clarity, grace, and understated wit, he has helped theologians and ministers alike to rediscover our Catholic heritage, converse sympathetically yet critically with our contemporary world, and envision how faithfulness and creativity might be wed in the life of the church. This reserved, respectful man has taught the church to the church, because he has been in love with the church Catholic: a church at once resilient and rooted, charismatic and institutional; a church to believe in and in which to believe.

This irenic and ecumenical theologian has been a quiet disturber of the comfortable cliché. His critique of the narrow ecclesiastical vision of a uniquely institutional and hierarchical model of church provoked the wrath of the right; while his advocacy of the "Hartford Appeal" of 1975, which cautioned against "the instrumentalization of the Gospel and the tendency to equate the kingdom of God with the results of human efforts to build a just society," elicited the obloquy of the left. For twenty years Dulles has pursued his path, less mindful of the shoals on either side than of the Gospel of eternal life, whose proclamation and celebration, he contends, is the church's primary purpose.

The Reshaping of Catholicism is unadulterated Dulles: historically learned, limpidly argued, unerring in its ability to hone in on the heart of an issue. It brings together essays written in the course of

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the past five years. There is considerable deftness in the selection and organization of the collection; and several essays have been refashioned for their inclusion here. As a result the book shows more coherence than many monographs: it reads like a finished product rather than a disjointed assemblage. To my mind this is an indispensable statement of "the state of the question" in Roman Catholic ecclesiology.

Dulles titles the collection: *The Reshaping of Catholicism*. Perhaps an (admittedly more unwieldy) alternative would have been: *True and False Reshaping in the Church* (playing upon Congar's famous work on *True and False Reform*). For Dulles's essays offer, in effect, carefully considered principles of discernment toward the delicate task of authentic reshaping. In contrast to some who claim to "reinterpret" or "reconstruct" Catholicism, Dulles's endeavor appears at once more modest and more faithful. Without apologies he endorses the Second Vatican Council; and the several essays on the council, included in this volume, exhibit complete commitment to its spirit as well as masterful familiarity with its letter. His persuasion is sounded in the "Preface": "Like every historical achievement, Vatican II had its shortcomings. But I am convinced that unless its members allow themselves to be instructed by the council, the church will not be able to find the inner coherence and dynamism needed to deal constructively with the tensions and crises that lie ahead."

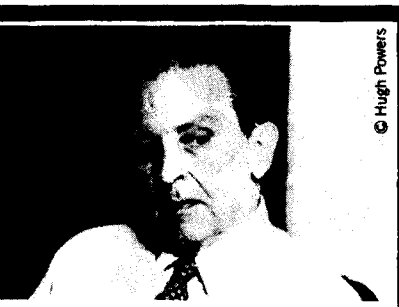
And so the book offers instruction on Vatican II. It shows how relatively unprepared the church in the United States was for the council; and how, with unseemly speed, certain segments have rushed to pontificate upon "post-Vatican II models" (or the recently-in-vogue "paradigms"). It identifies the characteristic features of Vatican II's ecclesial vision, stressing the call to ongoing reform under the Word of God, the recovery of collegiality as ingredient to the reality of church, the active and rightful participation of the laity in the church's life, and the new prominence given the church's social mission as a requirement of the Gospel itself.

Dulles's fabled "balance" is everywhere in evidence. Yet this does not reduce to a bland "on the one hand...on the other." For Dulles does not shy away from offering and arguing a distinctive perspective: one whose watchwords are continuity, catholicity, and Christocentrism. He reads Vatican II not as a radical new departure toward a "brave new church," but as being in "substantial continuity" with the deepest meaning of Catholicism's centuries-long tradition. Thus he deprecates the dissociation of church and kingdom, prevalent in some circles today, and insists that "the consummation of the kingdom will be the fulfillment, not the disappearance, of the church."

Moreover, this church, as a universal body, must exist in a variety of cultures, assuming legitimate new forms, yet retaining its own integral and distinctive identity. So delicate and tensive an enterprise, Dulles maintains, requires a "conscious effort to preserve certain shared symbols and structures of unity and continuity." The twenty-odd years since the council have, indeed, seen the development of a salutary pluralism, which Vatican II initiated and promoted; but it has also witnessed the less happy spread of a promiscuous pluralism, which threatens the unity of the faith (whether this threat emanates from Lefebvrites of left or right). "Only a church with strong sacramental and hierarchical structures, resistant to individualism and sectarianism, can effectively oppose this threat." Such a church is alone congruent with the vision of Vatican II.

Perhaps the book's pivotal chapter is the one entitled: "Vatican II and the Recovery of Tradition" (originally a contribution to a *festschrift* for Karl Rahner). Here Dulles contrasts two antagonistic views of tradition, whose conflict, in some ways, has dominated the post-conciliar debate. One is an "objectivist" view, whose authoritarian "traditionalism" rejects any hint of development or change. The other is the "modernist" view, in which process is so stressed that content and continuity appear secondary concerns.

In his attempt to sketch a *via media*, Dulles draws upon the pioneering reflec-



J. F. Powers'

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tion of Maurice Blondel who, at the turn of the century, sought a path between a procrustean "dogmatism" and a protean "historicism." Following Blondel, Dulles considers three characteristics of Catholic tradition. First, its carrier is not so much the explicit pronouncement as the "tacit" environment of faith. Second, it points beyond itself to the God of mystery who both sustains and transcends the faith-relationship. Third, its principal content and norm is Jesus Christ. In this *via media* the focus falls not primarily on the *tradita* (esteemed by traditionalists), nor on the *traditio* (extolled by modernists), but on the *Traditus:* the person of Christ who gives himself for our sake and is "given over" in the tradition.

This living relation to Christ is the very heart of tradition. It alone evokes, shapes, and sustains discipleship. Hence, the matrix of tradition is the entire community of disciples which is church. Yet the church is not itself *Lumen gentium:* the title rightfully pertains only to Christ who is Lord of the church. The church, in her living tradition, celebrates, communicates, and serves the Light who is Christ; and only thus truly subserves the life of the world.

One of the most knowledgeable commentators upon Vatican II, Hermann-Joseph Pottmeyer, has warned of the danger, in the aftermath of the council, that a previous inadequate vision was being opposed by an equally inadequate counter-vision. Pottmeyer contends that, though Vatican II juxtaposed continuity and newness, it did not itself fashion a synthesis. This is the theological task the council has bequeathed the post-conciliar church. It will be achieved, both Pottmeyer and Dulles insist, not by leaving Vatican II behind, but by exploring more fully not merely its critical correctives, but, most especially, its spiritual depth.

Dulles's *Reshaping of Catholicism* sets forth the ingredients of a new ecclesiological synthesis. Most hopeful and promising in his sketch is the clarity of its Christic center, the fixed point of every authentic re-configuration. He writes: "The source and center is not some abstract metaphysical principle or virtue but a concrete universal, Jesus of Nazareth." In times of transition and confusion, affirming the seemingly obvious can be the greatest service. It is, after all, the church *of Christ* that we seek to reshape; and, on the way of discipleship, we may discover that, in the process, we ourselves are gradually being reshaped.

If a new synthesis in ecclesiology is, indeed, a *desideratum*, who better than Dulles to accomplish the task? One may pray, therefore, that the present book of essays is but prelude to a vaster undertaking: a new *de Ecclesia Christi,* profoundly rooted in the old, discerningly open to the new. Our need is great. For in the absence of such a synthesis, as Lawrence Cunningham has recently indicated in these pages, we risk "to dissipate our energies on in-house squabbles." □

REVEREND ROBERT IMBELLI *is director of the Institute of Religious Education and Pastoral Ministry at Boston College.*

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Theologians & feminism

Mary Gerhart

Some people have been saying it for a long time: The women's movement is the most important intellectual event of our time, and it requires that we rethink everything we have taken for granted about gender.

Whether the reasonableness of this imperative has made a "bloody entrance" into our consciousness or a gradual transition—whether the conviction is borne by a flood of relief or fear—the demand for change in religious and ecclesiastical structures cannot indefinitely continue to be met with what the *Washington Post* recently called a "molasses-like silence." In *Transforming Grace*, Anne Carr restates several contemporary debates: ordination of women in the church, theology as a locus for scholarship on gender, changes in women's studies, and doctrinal matters. As constructive theology, her book revitalizes basic issues, such as God, Christology, "salvation" of women, and feminist spirituality.

Transforming Grace: Christian Tradition and Women's Experience, *by Anne E. Carr, Harper & Row, $16.95, 272 pp.*

The debate on women's ordination, for example, raises the question of identity: who are women that they can be excluded on principle from professional priesthood in the Roman church? The very question of women's ordination symbolizes the absence of women in the official life of the church, a symbol of women's exclusion from all significant decision making. Carr acknowledges that no specific individual has a "right" to be ordained. Nevertheless, she argues, "it is unjust to exclude an entire class of Christians from the opportunity of having their vocations tested—as unjust as it would be if blacks or Asians were excluded."

Carr uses her familiarity with the women's movement in other countries to illustrate her arguments. She suggests a consideration of the Christ of the Wisdom tradition instead of an exclusive preoccupation with the Christ of the Logos tradition. Logos has "one-sidedly rationalistic connotations" whereas Sophia is dynamic, performative, leading to an emphasis on mutuality and reciprocity. Contemporary liberation movements are modeled on Sophia, Carr explains, when they specify literacy among the disenfranchised as a crucial step toward enhancing self-image and "responsible historical agency." Carr cites feminist criticisms of cultural situations that deprive women of the "power of naming their own experience, or the male 'theft of the world.'" She recalls that the public recitation of the Magnificat is forbidden by some repressive governments in Latin America: as the words of a poor woman, the Magnificat has inspired revolutionary action.

Throughout the book Carr's voice is measured yet impassioned, persistent, and historically and politically informed. Her reasonable voice prevails even when her claims become most urgent. She urges the present officers of the church not only to respond to the challenge of an authentic community of equal disciples, but to lead the way into this renewal. She calls the women's movement "a powerful moment of grace for the church." There is also the suggestion that, should the officials of the church not respond to the invitation, it will be their loss rather than that of the church as a whole. The dearth of vocations can be taken as evidence of decline in the cultic view of the church. But from the ministerial view of the church, there is no crisis since the number of persons involved in all forms of ministry, according to Carr, has increased.

Ironically, the cultic aspect of religion is a source of much of the information we have about the mother goddess, who, as Pamela Berger writes in her book, *The Goddess Obscured: Transformation of the Grain Protectress from Goddess to Saint*, was known by different names in different cultures. Berger notices that while contemporary scholars prefer the name "great mother" for the different female personifications of "growth energy" (her term), the figure originally represented more than the image of motherhood. Although hers also is principally an interpretive book, Berger distinguishes her work from that of other art historians isolated from the disciplines of anthropology, folklore, and psychology. Berger's contention is that although the records of events and cults may have no "significant" *artistic* merits, they yield important information about rural life in antiquity and about people who remained marginal to the dominant culture. She is aware that these texts frequently call for a "hermeneutics of suspicion" since they often reach us "only through the distorting pens of unsympathetic intermediaries."

Berger works chronologically and geographically. From the ancient world (the Near East, Southeastern and Central Europe, Egypt, and Crete), come statuettes, plaques, and texts. Berger does for these materials what Elisabeth Schüssler

The Goddess Obscured: Transformation of the Grain Protectress from Goddess to Saint, *by Pamela Berger, Beacon, $11.95 paper, 174 pp.*

MARY GERHART *teaches hermeneutics, religion, and literature at Hobart and William Smith Colleges in Geneva, New York. She co-authored (with Allen Russell)* Metaphoric Process *(Texas Christian U.).*

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Fiorenza does for early Christian texts. For example, Asherah, one of the three major female deities of the Syro-Palestinian region, is referred to several times in the Hebrew Testament (1 Kings 15:13; 2 Chron. 15:16; 1 Kings 18:19; 2 Kings 17:9-10; 2 Kings 21:7; 2 Kings 23:7; Jer. 17:2). Although Asherah is translated in rabbinic commentaries and the King James version as "grove," today scholars agree that the word has something to do with a goddess. Berger links the earth goddess festivals, cited in Tibullus and Ovid, with the Christian observance of Rogation days, which date from the fifth century, and argues that such festivities were one way of redirecting "peasant veneration from pagan deities to Christian figures."

As evidence of goddess worship in northern Europe, Berger cites Gregory of Tours' account of Simplicius's destruction of the goddess Berecynthia. She observes, from anecdotes that record the conflict between goddess religions and Christianity, that both groups believed in supernatural interventions in daily and seasonal events, in the acceptability of sacrifice as a way of moving the gods to action, and in the power of prayer.

What follows is a fascinating account of the transformations of the mother goddess or earth mother figure in art, history, hagiography, and folk literature. The letters of Pope Gregory provide a record of the instructions given to missionaries regarding pagan idols and temples. Berger traces the transformation of the grain goddess into Christian and folk figures: Radegund, Macrine, Walpurga, Milburga, Brigid, Bessey of Plow Monday, the crazy mother, and even one male figure—Blase. Several features of these "lives of saints" recur—the concern with purity, the use of sexual power to prevent rape, and the increase in the sower's crop. From these stories Berger shows how the "grain miracle," a subject that recurs in medieval art and folklore, is transferred to the Virgin Mary in the story of the flight from Herod into Egypt.

With its fifty-nine aptly placed illustrations, the book makes it possible both to see and to hear female elements—and to understand them meaningfully—in contexts where they were previously overlooked or obscured.

The Illegitimacy of Jesus: A Feminist Theological Interpretation of the Infancy Narratives, *by Jane Schaberg. Harper & Row, $21.95, 255 pp.*

The title of Jane Schaberg's book, *The Illegitimacy of Jesus*, appears sensationalist. However, the subtitle, *A Feminist Theological Interpretation of the Infancy Narratives*, is a clue to the solid scholarship informing Schaberg's thesis. For those who might be scandalized at the thought of Jesus' illegitimacy, Schaberg argues for the high probability that the notion originated in historical tradition before the Gospels were written and that Matthew and Luke, in novel and different ways, attempted to "minimize the potential damage of that tradition and maximize its power."

In the early church, the notion of illegitimacy was theologized minimally as the begetting by the Holy Spirit. In the Gnostic tradition, Jesus has a nonhuman birth; in other traditions, Jesus has a virginal conception or was the natural son of Joseph. By the second century, belief in the virginal birth became dominant and the theme of illegitimacy had been by and large "erased" in the mainline tradition. Schaberg thinks it unlikely that the theme of illegitimacy could have been "passed down within a patriarchal form of Christianity." The theme had to be "repressed" because of its unsuitability in a culture which made paternity normative for social value and control.

In her epilogue, Schaberg compares her position on the birth narratives with those of Mary Daly and Rosemary Ruether. Where Daly uncovers the theme of the rape of the goddess, a theme which she says is almost universal in patriarchal myths, Schaberg thinks that the narratives mask the illegitimacy tradition.

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Ruether does not question the interpretation of the birth narratives as virginal conception; she builds on the Lukan association of pregnancy and liberation. Schaberg establishes even more concretely the themes of liberation from oppression and subversion of the patriarchal order.

In the last paragraph of the book, Schaberg acknowledges that she has tried to "break the silence of the 'silent night'" and to make it possible to read the texts with new understanding of the profundities of birth and death which surpass any structures constructed for their protection or control.

Motherself: A Mythic Analysis of Motherhood, *by Kathryn Allen Rabuzzi, Indiana University, $37.50, $12.95 paper, 248 pp.*

Kathryn Allen Rabuzzi's *Motherself: A Mythic Analysis of Motherhood* ventures into areas difficult to reflect on. She is closer to the French feminists in their focus on the fact and experience of gender than to the American feminists in their work on the cause of the meanings of "man" and "woman." Rabuzzi revalorizes the signs, status, and work of the female—here, the phenomenon of being a mother. She rejects, as both the Americans and French do, the masculine-feminine dualism which, in effect, values the work of the male and at the same time discounts the work of the female.

Rabuzzi analyzes how the decision to be a mother involves a change of physical and psychological identity for a woman. She compares the hero with the mother to show how motherhood is an experience of the sacred. Finally, she asks how the experience of motherhood is shared by women and men who are not designated by that name. In the last chapter, "Theft of Women's Mysteries and Boons," Rabuzzi considers patriarchy's attempts to rob women of the ability to give birth. She cautions women against giving up the prerogative of being a "motherself," should human reproduction ever become technologically possible outside the womb.

Two books by Christine Downing, *Journey Through Menopause: A Personal Rite of Passage* and *Psyche's Sisters: Re-Imagining the Meaning of Sisterhood* continue the "soul work" that the author introduced as a theoretical concept and as a personal reflection in *The Goddess* (1984). The first book, *Journey Through Menopause*, is a pioneering work on the subject, although it does not attempt to be either comprehensive or systematic.

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RELIGIOUS BOOKNOTES

ning notices that menopause has of interest primarily to medical pro- onals while feminists like Simone de voir have treated the subject only

ey Through Menopause: A Personal of Passage, *by Christine Downing, road, $14.95, 164 pp.*

tively. Downing's thesis is that "af- enopause the polymorphousness of exuality reappears" that is, one re- vers the continued presence of de- that one has not lived. Hestia, n Katherine Allen Rabuzzi invoked r earlier book, *The Sacred and the nine: A Theology of Housework*, is oddess Downing discovers to repre- both the home-like and the *unheim-* the uncanny or un-home-like) in her ey.

owning's second book deserves a readership. It explores the rela- hips between sisters which, in k myth, are less visible than those between brothers or between child and parent. Downing reminds us of Freud's observation that our culture has made the parent-child relationship sacred but has left profane the relationship of siblings. Furthermore, our culture is generally comfortable with male-male bonding but ambivalent about women's intimacy with other women. The book ranges widely through fairy tales and myths of Greece and the Near East and is informed

Psyche's Sisters: Re-Imagining the Meaning of Sisterhood, *by Christine Downing, Harper & Row, $16.95, 186 pp.*

by Jungian and Freudian psychology. Rich with insight, Downing's book is a welcome sequel to *The Goddess*.

Together these books are important tesserae in the world that is taking shape—a world that becomes ever more possible both in spite of and because of our newly known past. □

RRESPONDENCE

(Continued from page 610)

r lesbian person can exercise his or exuality in a way consonant with t's teachings represents intolerable nt.

ommonweal owes it to all of us, her heterosexual or homosexual, to clearly whether it truly does regard ity's bare affirmation of a right to a nsible sexual life for gay people as ng it outside the pale of Catholic urse and liturgy. Should *all* those have thus publicly dissented from infallible Roman Catholic doc- —divorced [and remarried] Catho- users of birth control—be similarly d access to the Eucharist? Your ge claim that "the welcome mat [is] y in place" should more honestly "Accept the church's teaching or at shut up."

ould we really say this to a person with AIDS who wants to worship God with his lover? Does Christ really demand that a dying man tear himself from the arms that hold him through the terrifying night? You apparently do make this demand, or at least require his silence. Why?

PAUL GIURLANDA

Successful cooperation

Allentown, Pa.

To the Editors: The anatomy of a failure can lay a solid groundwork for the type of building that should be going on. I refer in particular to the article, *Wentzville Strikes Out* [September 9]. Mr. Downs did a good inside job of explaining what went wrong and what should go wrong if quality and worker empowerment are not understood properly and effectively.

. . . In 1983, Toyota and GM, in conjunction with the UAW, reached agreement on the establishment of a new joint venture, the New United Motor Manufacturing, Inc.

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Eighty-five percent of the plant's old work force was rehired—no one was employed with the plant sitting idle! The long-term policies developed fostered stable, cooperative relationships between labor and management, suppliers and the community.

I don't think GM and Toyota have solved the world's problem with quality. I do think successes can also be studied and the idea of a philosophy of quality is vital. Why shouldn't a worker on the line feel pride about a correction that she/he sees for a product that an engineer simply cannot envision? What would be wrong with a maintenance man noticing a pattern of waste that seems excessive and identifying its source? Do we really feel that we have unlimited material resources and defects can always just be thrown away? . . .

Creativity on an auto line—that is a challenge. JOE GOSSÉ

Correction:

The word "without" was mistakenly omitted from M. Cathleen Kaveny's letter to the editor [October 21] regarding Eric Jorstad's article on religion in public schools. The first sentence in paragraph four should have read: "In contrast to Justice Berger, Jorstad tends to depict religious belief as a matter about which one's head can reason, *without* influencing the sentiments, habits, and attitudes of one's heart." THE EDITORS

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Jamaican Aid

On September 13, Hurricane Gilbert ripped through Jamaica, leaving one quarter of the population homeless—some 500,000 people—and a death toll still undetermined. Food for the Poor, a Christian relief agency serving the Caribbean countries, primarily Haiti and Jamaica (see *Commonweal* December 26, 1986), is standing ready to send emergency supplies. Monetary donations may be sent to: Food for the Poor; Jamaican Hurricane Relief Dept. 1219; 1301 W. Copans Road; Pompano Beach, FL 33064.

Books

The Bishop's Bounty cookbook, 500 recipes and book on "Reverend Charles Greco," the founder of St. Mary's Training School for retarded children. Send $17.45 ppd. Proceeds go toward educating retarded children. BYBY, Dept. AK, P.O. Box 4633, Dublin, Ga. 31040.

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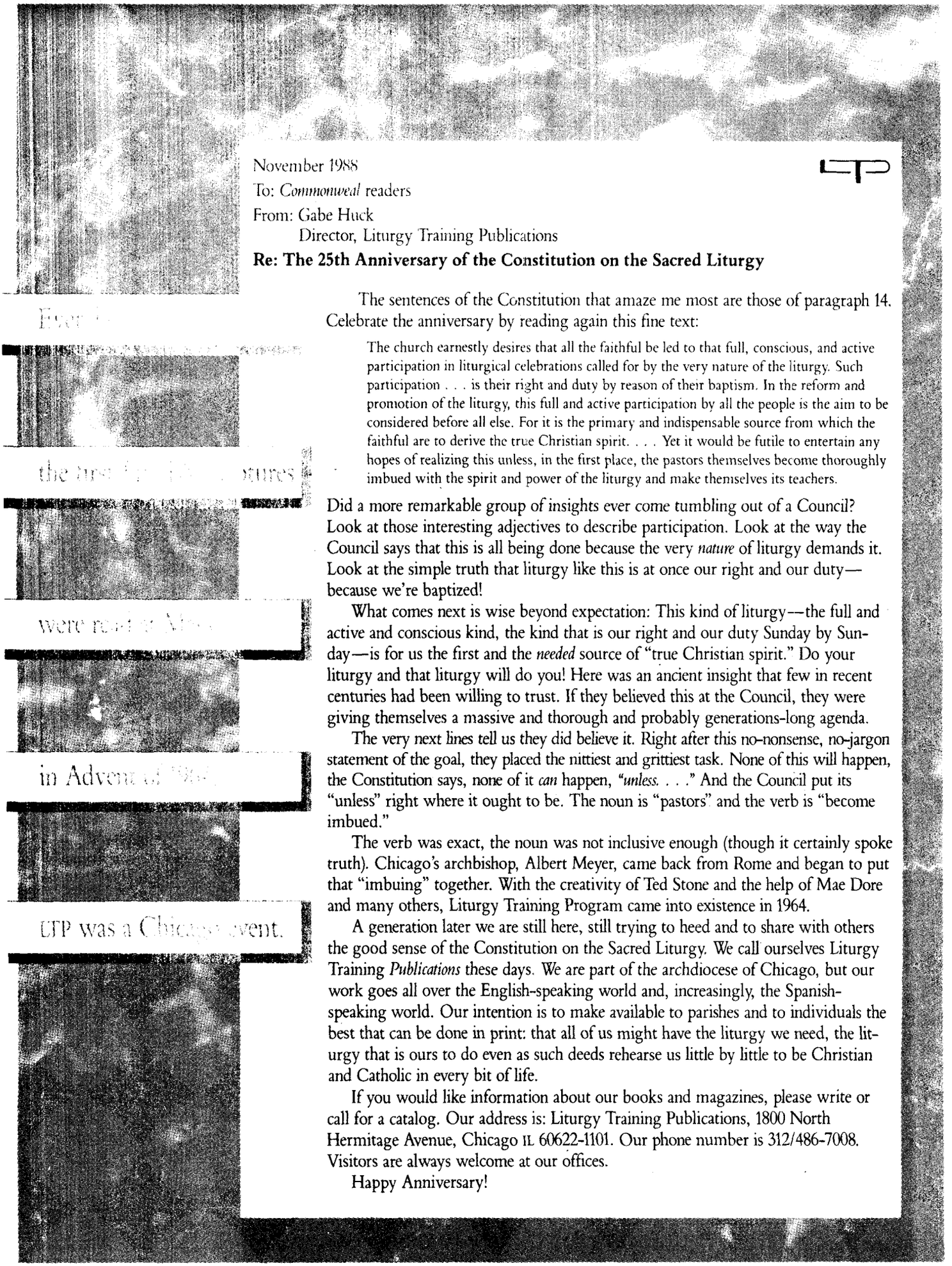

November 1988

To: *Commonweal* readers

From: Gabe Huck
Director, Liturgy Training Publications

Re: The 25th Anniversary of the Constitution on the Sacred Liturgy

The sentences of the Constitution that amaze me most are those of paragraph 14. Celebrate the anniversary by reading again this fine text:

> The church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation . . . is their right and duty by reason of their baptism. In the reform and promotion of the liturgy, this full and active participation by all the people is the aim to be considered before all else. For it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. . . . Yet it would be futile to entertain any hopes of realizing this unless, in the first place, the pastors themselves become thoroughly imbued with the spirit and power of the liturgy and make themselves its teachers.

Did a more remarkable group of insights ever come tumbling out of a Council? Look at those interesting adjectives to describe participation. Look at the way the Council says that this is all being done because the very *nature* of liturgy demands it. Look at the simple truth that liturgy like this is at once our right and our duty—because we're baptized!

What comes next is wise beyond expectation: This kind of liturgy—the full and active and conscious kind, the kind that is our right and our duty Sunday by Sunday—is for us the first and the *needed* source of "true Christian spirit." Do your liturgy and that liturgy will do you! Here was an ancient insight that few in recent centuries had been willing to trust. If they believed this at the Council, they were giving themselves a massive and thorough and probably generations-long agenda.

The very next lines tell us they did believe it. Right after this no-nonsense, no-jargon statement of the goal, they placed the nittiest and grittiest task. None of this will happen, the Constitution says, none of it *can* happen, *"unless. . . ."* And the Council put its "unless" right where it ought to be. The noun is "pastors" and the verb is "become imbued."

The verb was exact, the noun was not inclusive enough (though it certainly spoke truth). Chicago's archbishop, Albert Meyer, came back from Rome and began to put that "imbuing" together. With the creativity of Ted Stone and the help of Mae Dore and many others, Liturgy Training Program came into existence in 1964.

A generation later we are still here, still trying to heed and to share with others the good sense of the Constitution on the Sacred Liturgy. We call ourselves Liturgy Training *Publications* these days. We are part of the archdiocese of Chicago, but our work goes all over the English-speaking world and, increasingly, the Spanish-speaking world. Our intention is to make available to parishes and to individuals the best that can be done in print: that all of us might have the liturgy we need, the liturgy that is ours to do even as such deeds rehearse us little by little to be Christian and Catholic in every bit of life.

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Happy Anniversary!

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